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ST. XAVIER COLLEGE,
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THE

WOODSTOCK LETTERS

VOL. XXXIX. No. 2

THE SOCIETY OF JESUS IN AUSTRALIA

(Continued)

The Richmond Jesuit Fathers were attending Abbotsford Convent at this time, and Mrs. Hall called at the Presbytery to make arrangements for sending the children to the school. When the necessary arrangements were completed, Father Mulhall and Mrs. Hall went to take the children to the convent. They were too late. Some proselytisers had seized the orphans and placed them in the care of a Mrs. Smeaton in Little Collins Street, in a place of doubtful character. Father Mulhall begged me to go next day to Mrs. Smeaton and persuade her to give up the children to Mrs. Hall, to whom the dying mother had left them. As the mission would be attended with difficulty, I took with me an able-bodied and strong-minded woman as *a protection* in case of need, and also a policeman whom I met near the locality, Little Collins Street. The policeman showed us the way to Mrs. Smeaton's house and remained till we left, as there was a small dog chained in the yard. At first, Mrs. Smeaton showed fight. But after a little soft talk and a little bluster (backed up by the presence of the policeman), and also after a promise of liberal compensation for her trouble and any expense incurred, she delivered the children into my care. I placed them at once in a cab with Mrs. Barry (my strong-minded friend), who drove them off in triumph to Abbotsford. So far everything went well.

Next day I found myself famous. The *Argus*, one of the chief morning journals, had a sensational article, a column long, headed "A Daring Case of Kidnapping." In this article I was not only accused, but found guilty of a high-handed act of child-stealing. I had gone to the house of Mrs. Smeaton, accompanied by a virago and a policeman ("an angel guardian in blue"), and carried off by force two children who had been left in Mrs. Smeaton's care by the Rev. Mr. Woolaston, Church of England minister.

My reply appeared in the *Argus* next morning. It was a simple statement of the facts as narrated above;

and I complained of a want of fair play in being condemned without a hearing. A Protestant friend remarked afterwards, referring to my letter: "One story is good till the other is told;" and I found that people in general felt that I was not so bad as the *Argus* had painted me. Not so, however, the bigots; they could not see anything but rank Jesuitry and kidnapping in the whole transaction; and nearly all the newspapers in town and country took up the same cry. The parsons preached against me, and the very children fled from me in the streets. There was a general cry everywhere: "Just like the Jesuits—downright kidnapping—lying excuses—such a gross outrage—it must not be tolerated —the law must be invoked." And the law was invoked.

Father Mulhall, Mrs. Hall and myself, with the two children, were summoned before the bench of magistrates in Richmond, and accordingly we presented ourselves in the court. The magistrates could do nothing —"they had no jurisdiction." We were next summoned to the Central Police Court in Melbourne, but with the same result. Finally, the case was taken into the Supreme Court and was tried before three Judges. Our opponents had two barristers; we had three.

The account of the trial which follows is taken from the Melbourne *Daily Telegraph*, of September 2, 1875:

THE CASE OF THE BATES CHILDREN.

DECISION OF THE SUPREME COURT.

In the Supreme Court sitting in banco yesterday, arguments were heard by Mr. Justice Barry, Mr. Justice Fellows, and Mr. Justice Stephen on the return to the writ of habeas corpus, calling upon the Rev. Joseph Dalton; the Rev. Joseph Mulhall, and Mrs. Sarah Hall, to produce before the court the two children known as Ellen Bates, aged four years, and Mary Ann Bates, aged eight years, it having been alleged that they had been illegally removed from the custody of Mrs. Smeaton.

Mr. Lawes appeared for Mr. Bates, the putative father of the children; Dr. Dobson for Mrs. Smeaton; Mr. Kelleher for the Rev. J. Dalton; Mr. Holroyd for the Rev. J. Mulhall, and Mr. Robert Walsh for Mrs. Hall.

On the case being called on,

Mr. Lawes moved that the children be handed over to the custody of their putative father, intimating that the person to produce the children was Mrs. Hall, as she had the custody of them.

In reply to Mr. Justice Barry,

Mr. Lawes admitted that the father and mother of the children had not been married, and that the children were therefore illegitimate.

Mr. Justice Fellows:—What *locus standi* have you then?

Mr. Lawes submitted that no authority could be produced to show that the father of an illegitimate child was disqualified for the ordinary privileges of a father. If, in the eyes of the law, an illegitimate child had no father, the child was really in the position of a wild beast whom anybody could seize. Reason and common sense, and nature said that the father of a child, whether legitimate or illegitimate, was entitled to the care of his child. It appeared to him that if a father was not allowed to have his own child the first law of nature was repudiated. According to statute law the father of an illegitimate child was bound to contribute towards its maintenance. The 30th section of the Matrimonial Statute compelled a putative father to support his child, and it was only common sense to say that a right flowing from the duty should necessarily follow. If a father had no right over his illegitimate child anybody might kidnap the child, and then summon the parent for its maintenance.

Mr. Justice Fellows:—He would not be likely to succeed.

Mr. Lawes quoted from the English case of Rex vs. Cornforth, where the Court granted an information against the defendants for taking away a natural daughter under sixteen years under the care of her putative father. The learned Counsel also quoted several other cases with the object of showing that as marriages with bastards, without the consent of father or mother, were illegal, the father had a right over the action of his illegitimate children. In the case of Elizabeth Walker, tried before this Court some time ago, the Court decided that the mother was entitled to the guardianship of the child for nurture, and he contended that the father was the guardian by nurture.

Mr. Justice Fellows:—How can the Court adjudge him to be the father without the evidence of the mother? And you say the mother is dead.

Mr. Lawes said it could be proved that the father and mother had lived together for twenty years as man and wife, and had brought up the children as their own from their birth. But there was the other question—who was to say the man was not their father?

Mr. Justice Fellows:—The law says so.

Mr. Lawes:—Then that is to say that though a man be by nature the father of an illegitimate child, he is not in law its father.

Mr. Justice Fellows:—Exactly so. The learned judge proceeded to quote a case wherein it was distinctly laid down that the father of an illegitimate child had no right to it, but that where children were under seven years old, the Court would give the child to the mother.

Mr. Lawes:—Well, one of these children is under seven years, and according to that ruling should be given over to the custody of the father, who is the guardian by nurture.

Mr. Justice Fellows:—Being a man the father does not require a child for nurturing.

Mr. Lawes submitted that the very fact of the father being liable to be called upon to support his child gave him a right to the child.

Mr. Justice Barry observed that the responsibility did not give any right. In establishing the duty on the putative father of paying for the support of his offspring, we established the right of the child to be supported, and not a right to the parent. Of course, if the children had been taken out of the custody of the father the latter would have had a right to ask that they should be returned to him, but they were not.

Mr. Lawes admitted that the children were well cared for by those who now had the control over them, but that was not the question. They might have got into bad hands, say into a Chinese camp, and be kept there for prostitution, and even then, as the law had been laid down, the father could not claim them.

Mr. Justice Barry:—There are other acts of Parliament which could be put in force in that case.

Mr. Lawes would put a supposititious case. Supposing the mother were to give the child to a Chinese, and the father took it away from the Chinese, he would be prosecuted for abduction.

Mr. Justice Barry:—That is going beyond our inquiry.

Mr. Lawes had only mentioned that to show what might be the consequences if it were really the case that the father had no right to his illegitimate child.

Mr. Justice Stephen:—The question of consequences only embarrasses. I think it will be better to keep to the question of law, as it is upon that we have to decide.

Dr. Dobson followed on the same side with Mr. Lawes after which—

Mr. Justice Barry announced the decision of the Court. His Honor observed that the right of the parent to the custody of his child was undoubted, and in no instance would the Court refuse to extend the benefit of the Habeas Corpus Act to a parent asking to have a child delivered up to his custody. But although the laws of nature entitled the father to the custody of his child, he would have to show the Court that he was a proper person to whom a child could be entrusted. If he were of immoral habits, or in such indigent circumstances that he was unable to support or educate the child, or if he were of such a character that the child would suffer injury by contact with him, the Court would seek out some other person who would be fit to have the custody of the child. The present case, however, differed from this, for here the applicant was not known to be the father of the child, but was described as the putative, or supposed father. A person of this kind had no such rights as a legitimate father, that was to say, a man whose children were born in wedlock, possessed, and it would be vain to break the principle of this law.

What was considered by many the sacrament of marriage, and a sacred ceremony, established relations of a peculiar order, which conferred privileges and gave rise to duties wholly different to those which existed in the case before the Court. It had been laid down as an axiom of law, that not even the mother of an illegitimate child had a legal right of guardage, and a number of old cases laying down that principle has been accepted and recognized by the latest authorities on the subject. In the case of Regina vs. Moses Soper, Lord Kenyon had distinctly said that the putative father had no right to the custody of a child, and the child was accordingly restored to its mother. Again, in the case of Strangeways and Robinson, Chief Justice Mansfield, in delivering judgment in the case, said: "With respect to the great question, the cases cited from the Court of King's Bench go to show that the father has no right to the custody of the child, and if those cases stood alone there would be no doubt in the question; and in 2 Wils, 126 Hulland vs. Walker, Willes (C. J.) holds that the putative father has no right to the custody of a child who is *nullius filius*, as the law calls him. . . . . Considering who the persons are who are likely to be fathers of children of this description, it is a very strong proposition to lay down that any father, no matter who, any ragged vagabond, although much less competent to

educate the child than those who before had the custody, shall have a right to call for the custody of the child the moment it attains the age of seven years." It was impossible by false analogy to get over that principle which respected and revered the matrimonial condition and estate, and discountenanced the claim of those who had no right to the privileges conferred by that condition. In this case, the man before the Court had no right, and therefore the Court did not consider it necessary to call on the other side for their arguments. There was a case of one Lloyd, in which the mother of an illegitimate child of between eleven and twelve years of age, obtained an Habeas Corpus directed to the putative father, to bring her up before the Court. On the child being produced in obedience to the Writ, the Court declared that she might use her own discretion as to where she would go, and the child being unwilling to go with her mother the Court would not permit the mother to take her by force. Therefore, as one of the children in the present case was beyond the age of nurture, she would have to be examined as to where she would go—whether she desired to return to her father, or to Mrs. Smeaton, or to the people in whose custody she had recently been. With regard to the other child, the Court could not exercise any such discretion, and she would be restored to the people who had brought her to the Court in obedience to the writ.

Mr. Justice Stephen remarked that the real principle of the decision was explained by the simple fact that, in the eye of the law, an illegitimate child had no father. Reference had been made by the learned counsel to inconvenient consequences that might follow such a decision, but he thought that a little consideration would show that equally bad consequences might result were the law otherwise.

Mr. Justice Barry then said that the elder girl, Mary Ann Bates, would be examined, as she was old enough to judge for herself, and she was placed on the bench alongside his Honor.

Her putative father was then ordered to stand forward in sight of the child, and he having made his appearance, the girl was examined as follows:

What is your name?—Anne Macdonald.

Do you know that man?—Yes.

What is his name?—Bates.

Would you like to go and live with him now?

The child here commenced to cry, and on being told

that she need not be afraid, gave an answer in the negative.

Mr. Justice Barry :—Then you can go where you like.

The child was then lifted off the bench, and taken possession of by a lady for Mrs. Hall. The putative father made no demonstration, and the proceedings closed.

We won the case, and the children were saved. Our opponents fought hard to win; they had wealthy friends to supply the sinews of war; and even if we succeeded, our expenses would be heavy. The Catholics took up our cause and declared that we should not lose a penny in protecting the orphans. A committee was formed to collect funds. Contributions came pouring in from all sides, and amongst the subscribers were many friendly Protestants. Our law costs amounted to considerably over £100. Yet when all expenses were paid, we had still in hands about £50, which we handed over to the Good Shepherd Nuns, Abbotsford, for the benefit of the children.

SOUTH AUSTRALIA.

1876—By letters promulgated on the 27th of July, the Rev. Father Anthony Reschauer was appointed Visitor of the Mission of the Society in South Australia. Father Hager, soon after, became Superior in Georgetown, where the missionary work was rapidly increasing. On the 28th of November three Fathers arrived from Europe, viz., Fathers Julius Herden, Anthony Herberg and Joseph Ring. The Bishop paid several visits during the year to Sevenhill, and on the 11th of December he was present, with the Rev. Father Prendergast, S. T. D., at the examination in Theology. This year, Christmas midnight Mass was celebrated for the first time in St. Aloysius' Church. The ecclesiastical students always assisted in carrying out the church ceremonies, and thus contributed to the greater becomingness and perfection of High Mass, Vespers and Benediction. Among the improvements effected in the sacred edifice itself, the laying of the floor with Mintaro flags must not be allowed to escape due record.

MELBOURNE.

In August, Father Aloysius Kranewitter, of Richmond, distressed at the sufferings of the Catholic clergy of Germany in the Kulturkampf originated by Bismark, determined to send them help. Under his guidance the Catholic Germans of Melbourne united for this pur-

pose, and went in deputation to the Archbishop to ask his approval of the movement. The Most Rev. Dr. Goold contributed generously to the Fund and directed that collections should be made in all the churches on the last Sunday of September. In Melbourne eloquent sermons were preached by Father Joseph O'Malley, S. J., in the Cathedral, and Father William Kelly, S. J., in St. Francis' Church.

The people contributed liberally. The movement spread to the dioceses of Ballarat and Sandhurst, and was crowned with such success that the Germans who met from time to time in committee at St. Ignatius' Presbytery, with Father Kranewitter as chairman, were able to forward a remittance of £640 to Cardinal Franchi in November (1876), with a request that it should be distributed, according to the Sovereign Pontiff's wish, among the distressed priests of Germany. In March, 1877, Cardinal Franchi wrote to his Grace the Archbishop acknowledging the receipt of the money. His letter ran thus:

"Most Illustrious and Most Reverend Lord. The Catholic Germans of the Archdiocese of Melbourne, in the Colony of Victoria, have, under the direction of the Rev. A. Kranewitter, S. J., remitted to the Sacred College a bank draft for £640, the result of a collection made by them amongst the Catholics of the Archdiocese in aid of the Catholic clergy of Germany, who are now suffering great destitution in consequence of the unconstitutional action of their Government."

"His Holiness, to whom I submitted the report in the audience of the 28th of December, 1876, gave instructions that the money should be handed over to his Eminence Cardinal Ledochowski, Archbishop of Posen and Gnesen (as has already been done), that, after having received the necessary information from the local Bishops, he might distribute it among those priests who were in the most immediate need of assistance. May it please your Grace to communicate this to the Rev. A. Kranewitter, S. J., and to inform him that His Holiness has highly praised the generous and pious thoughtfulness of the contribution."

"In conclusion, I beg to offer your Grace my most sincere and devoted services.

A. Cardinal Franchi,

Rome, 3rd of January, 1877. Pr. Coll. Propag."

MAY 4–7. During the scholars' triduum, which was conducted by Father Watson, one of the pupils, Frank

Fitzgerald, caught scarlet fever and he was removed to the residence of his grandfather, Sir John O'Shannassy.

JUNE 1. The old Collegians' Debating Association was formed. Among the principal members were E. Emmet Dillon, Thomas McInerney, W. McDermott, Chas. Gavan Duffy, James Fitzgerald, and J. A. Doolan. It continued in existence for about three years, and did much to keep up old pupils' connection with the College. Father Watson attended the meetings which were held in a room in Swanston Street, and in the Assembly Hall, Collins Street, Melbourne.

On October 14th the Rifle Competition Matches took place. The firing for the Challenge Cup (held since last competition by St. Patrick's College) resulted as follows: Melbourne Grammar School, 212 points; St. Patrick's College, 202; Wesley College, 201; Hawthorn Grammar School, 200. In the Open Schools Match Hawthorn Grammar took four prizes (£8); we took three (£6); and Wesley College one (£1).

On November 20, John Larkin, one of the ecclesiastical students died. R. I. P.

1877—At a meeting of the Catholic Germans' committee held on the 19th of March, 1877, Father Kranewitter read Cardinal Franchi's letter regarding the money sent to aid the distressed priests of Germany. He directed attention to the fact that the Holy Father had received with great pleasure the contributions forwarded and had commended the pious and generous thoughtfulness of the contributors. Before the end of the meeting, it was proposed by Mr. Ruprecht and seconded by Mr. Huesker, that a vote of thanks to the Chairman should be passed for his untiring efforts for the success of the movement. The motion was carried unanimously. Father Kranewitter gratefully acknowledged the compliment, but declined taking so much credit to himself for the success achieved, as it was principally due to the earnestness of the committee, to the harmony with which its members had worked, and the generous spirit in which their appeals had been met. It would be to all of them the highest reward to which they could look here on earth that they had earned words of praise from the Holy Father and had received his blessing. The total amount of money collected for the clergy of Germany was nearly £800.

SOUTH AUSTRALIA.

Father Tappeiner went to Melbourne and conducted the Spiritual Exercises during the annual retreat of the clergy at St. Patrick's College in January, 1877.

On June 16th, Father Anthony Reschauer succeeded Father Tappeiner as Superior of the Mission.

SEPTEMBER 16. Father Thomas O'Brien, who had left for Europe in 1866 to finish his novitiate and prosecute his studies, returned, accompanied by Father Dietel. The two Fathers reached Sevenhill in October. Shortly afterwards, Father Anthony Strele became Vice-Rector there, and Father Karlinger left to reside in Georgetown.

The church at Yarcowie was blessed and opened by Dr. Reynolds (September 9th), who laid the second foundation-stone of the church of Jamestown on the 11th of November. This latter church he opened on March 17th, 1878.

In October, 1878, the Association of the Bona Mors was established in St. Aloysius', Sevenhill.

MELBOURNE.

MARCH 2. Mr. John McInerney, Scholastic, left Australia for Ireland to study Philosophy and Theology in preparation for priesthood.

MARCH 16. The Most Rev. Dr. Polding, O. S. B., Archbishop of Sydney, died. This revered and zealous prelate laid the foundation-stone of our Church of St. Ignatius, Richmond, on the 4th of August, 1867. R. I. P. On April 19th, at the "Month's Mind" of Dr. Polding, Father Thomas Cahill, S. J., preached the funeral oration.

DECEMBER 12. Four Fathers arrived in Melbourne from Ireland. They were Fathers Daniel Clancy, Oliver Daly, Thomas McEnroe and James Kennedy.

DECEMBER 17. The first number of the "St. Patrick's College Gazette" was published. Father Michael Watson, editor. Nearly all the copies were sold the first day and more than defrayed the expenses.

A successful Speech Day in the large Hall of the Athenæum, Collins Street, Melbourne, (from noon to 3 P. M.) closed the school year.

Before concluding the account of 1877, it may be noted that on the feast of St. Aloysius in St. Patrick's College, 110 pupils attended the Mass, at which there was a General Communion.

Father O'Malley conducted the pupils' annual triduum.

In the Rifle Test Matches our boys got third place for the Cup and won three prizes; and at the United Athletic Sports of all the Public Schools, the number of the prizes won by St. Patrick's was eight (three firsts and five seconds).

In May (1877) Father Joseph Dalton sailed for Dunedin, N. Z. Dr. Moran, Bishop of Dunedin, was anxious that the Society should open a College in his diocese. When Father Dalton arrived, the Bishop drove with him round the city to show him various localities suitable for a boarding school, and submitted proposals, assigning a certain municipality ("Maori Hill") and some territory adjacent as a parish to be given to the Society. These proposals were sent by Father Dalton to the Provincial. Father Dalton returned to Melbourne early in June.

SOUTH AUSTRALIA.

1878—On the 18th of February the Right Rev. Dr. Griver, Bishop of Perth, West Australia, visited Sevenhill on his return from Melbourne, where he had assisted at the opening of St. Francis Xavier's College, Kew. In the same month Requiem Masses for Pope Pius IX were offered in all our churches.

On the 14th of October, two Scholastics, Messrs. Thomas Carroll and John Francis O'Brien left Sevenhill for Europe to complete their studies. Father Ring returned to Austria with them, after a sojourn in Australia of nearly two years.

MELBOURNE.

On Sunday, February 10th, the College of St. Francis Xavier's, Kew, was opened and solemnly blessed by the Most Rev. Dr. Goold, Archbishop of Melbourne. Owing to heavy rain which fell during the morning, not more than three or four hundred persons assembled to assist at the ceremony. There were present, besides the Archbishop and the Jesuit Fathers, the Right Rev. Dr. Griver, Bishop of Perth, West Australia, the Right Rev. Dr. Reynolds, Bishop of Adelaide, the Very Rev. Dr. Fitzpatrick, V. G., Melbourne, the Very Rev. Dr. Backhaus, V. G., Sandhurst, and the Rev. Dr. Birmingham, Wagga, N. S. Wales. Among the laity were the Hon. Nicholas Fitzgerald, M. L. C., Dr. Brownless, Vice-Chancellor of the Melbourne University, the Hon. P. Jennings, K. G. G., and Mr. W. H. Archer, K. G. G. Before Mass began, the Archbishop, Bishops and priests went in procession through the newly erected building and blessed it with the usual ceremonies and prayers. High Mass followed, and was celebrated by Rev. Thomas Cahill, S. J., the deacon being Rev. D. Barry, O. S. B., and the subdeacon, the Rev. C. Nulty, S. J. A marquee had been erected before the principal entrance in front of the altar for the accommodation of the visitors, but

the drenching rain made the place unpleasant and the congregation assembled in the lower corridor of the College, whence they had a good view of the High Mass. The choir belonging to St. Ignatius' Church, Richmond, sang Haydn's No. 3 Imperial Mass. The sermon was preached by the Rev. W. Kelly, S. J. With the opening of this college, St. Patrick's College, Melbourne, ceased to be a boarding school. The new *convictus* stood in a spacious park of about seventy acres in one of the healthiest suburbs of Melbourne, and was distant about four miles from the centre of the city. Up to this date the sum of about £40,000 had been expended in the purchase of the land and the erection of the different buildings. The staff of the new College consisted of Rev. Father Thomas Cahill, Rector; Father Nolan, Minister and Procurator; Fathers D. Clancy, Oliver Daly, Thomas McEnroe, Wm. Hughes, and James Kennedy.

Father Christopher Nulty was appointed (*pro temp.*) Superior of St. Patrick's College, and with him were Fathers Frank Murphy, Wm. Kelly, Joseph O'Malley, and Michael Watson. In the Richmond Residence were Fathers Jos. Dalton, Jos. Mulhall and Aloysius Kranewitter.

The Most Rev. Roger Bede Vaughan who had succeeded Dr. Polding as Archbishop of Sydney, invited the Society to open a college in his diocese and take parochial charge of North Sydney. In compliance with his request Father Joseph Dalton and Father James Kennedy were assigned as the pioneers of the new mission, while Father Joseph O'Malley and Father Thomas McEnroe were chosen for the New Zealand mission in Dunedin. The news that Father Dalton was about to leave Richmond, where he had labored for twelve years, excited a great commotion among the parishioners, who were much grieved to lose him.

On Easter Sunday, April 21st, a dense crowd filled the Church of St. Ignatius, Richmond, about three o'clock in the afternoon. All available sitting or standing space, not merely in the body of the church, but in the organ gallery and its adjoining tribune, was occupied, while many, unable to effect an entrance, remained at the doors. Those large numbers had assembled to witness the presentation of an address and testimonial to the Rev. Father Dalton, S. J., previous to his departure for his new mission of the North Shore, Sydney. As pastor, for twelve years, of the Richmond, Hawthorn, and Kew districts, Father Dalton had won the esteem

of many outside the church, and the other denominations were well represented in the assembly that had come to bid him good-bye. Mr. Bosisto, M. P. for Richmond, and Mr. Lancashire, councillor, were among those who were present. Shortly after three o'clock, Father Dalton, accompanied by Fathers Mulhall, Kranewitter, and Kennedy, entered the sanctuary. When the reverend gentleman had taken his seat within the communion rails, Mr. S. V. Winter, J. P., advanced with the other members of the presentation committee to read the address. Before doing so, he referred, in well-chosen and warm terms, to the great benefits which Father Dalton had conferred upon Richmond, and stated that many of the leading gentlemen of other religious denominations had cordially united with the presentation committee in bearing witness to Father Dalton's worth, and in manifesting their regret for his departure.

The reading of the address followed.

"To the Very Rev. Joseph Dalton, S. J.

"Very Reverend and Dearly-loved Father. For the first time in our intercourse of twelve years' duration, we come into your presence with hearts sinking under a sense of sadness and bereavement, for we come in the name of your flock to bid you farewell.

"It is unnecessary to recapitulate all the good and great works that have been begun or accomplished during the happy period when you, as our pastor, presided over our spiritual destinies. They live not merely in grateful memory or emblazoned record, but in their own solid massiveness, and will continue to live in their beneficial effects.

"The superb site which by your prudence and energy has been secured at Richmond for ecclesiastical purposes; the chaste edifice which now crowns its summit; the handsome presbytery; the schools, for which you have obtained the invaluable services of the Christian Brothers; the preparations you have made for a band of holy nuns from the ancient Isle of Saints; the progress of the Church in Hawthorn, Kew, and other districts evinced by so many and such noble buildings, all these will be the lasting monument of the first Jesuit father, to whom the pastoral charge has been entrusted in Victoria, and will prove that all the anticipations of his Grace, the Archbishop, when he entrusted this portion of his flock to the renowned Society of St. Ignatius, have been more than realized.

"It would hurt your modesty to make more than a passing allusion to your apostolic labors, or to that suavity of manner and kindness of heart that have endeared you to the people of the district of every denomination. We trust that Almighty God will bless your labors in Sydney, as he has blessed them here, and we look forward to the hour which, in His Divine Providence, may happily come when the important work that calls you away, having taken firm root, you may return to spend the evening of your honored life among a people by whom your person will be ever loved, and your memory ever revered.

"Signed on behalf of the Catholics of Richmond—

"S. V. WINTER, Chairman.
"W. JONES, Treasurer.
"JOSEPH WINTER, Secretary."

The other signatures to the address were:—James Blair, Joseph L'Estrange, George Bennet, W. A. Tobin, Andrew Loughnan, John Mullaly, Bernard Crosbie, T. J. Forbes, Patrick Toole, John Wheelan, Anthony Carroll, James Madden, John Bray, Joseph Cormick.

After the address Mr. Winter handed Father Dalton a purse containing £250.

The Rev. Father Dalton, manifestly laboring from great emotion, read the following reply:—

"My Dear Friends,—In replying to your most affectionate address—so beautifully and so richly illuminated—I fear to trust myself to speak from the 'abundance of the heart.' You must allow me, therefore, to read my reply, which shall be as brief as the occasion will permit. In your address you speak of twelve years I have spent amongst you. They were, indeed, to me twelve years of very great happiness; they were my first years of missionaay life. This was my first parish, and you were my first parishioners. Naturally, those sacred ties that bind the priest and the people together, were growing stronger and stronger every day, and their severance now is as painful to me as it is to you. However, my dear friends, you and I know our duty too well to refuse any sacrifice that obedience and the 'greater glory of God' may require. You remind me of the many beautiful, substantial and expensive church works undertaken and in some cases completed during these years, and in the goodnsss of your hearts you would fain give me the credit of them, forgetting that without your own generous, substantial, and persistent co-

operation they could never have been accomplished. Of the £20,000 spent in Richmond alone—in Hawthorn and Kew, also, large sums have been expended—nearly the whole has been furnished by your warm hearts and open hands, so that whatever good has been done for religion is your work as well as ours. I say 'ours'—not mine—because I was not alone in the work. I had in the beginning the valuable help and zealous co-operation of your old friend, Father McKiniry, and afterwards, to the present time, that of Father Mulhall and Father Kranewitter, whose presence forbids me to tell how much you and I owe them. You well know it. Nor must I omit, my friends, to mention here the great debt of gratitude I and all our Fathers owe to our venerable and venerated Archbishop, who first invited us to these shores, who received us most hospitably on our arrival, and who ever since has given us constant and substantial proof of his desire to cheer and help us on in the good work. My friends, you have particularized the 'material' works of the mission. Allow me to allude to works of another kind, and of a higher order—the spiritual works that have sprung up and gone on amongst you. I refer particularly to those societies, the Friendly Brothers, the H. A. C. B. Society, the Crusade, the Children of Mary, and the Christian Doctrine, all of which exist in Richmond in a flourishing condition. Time will not permit me to speak, as I should wish, of the amount of good each and all of these societies can do when properly worked in a Catholic spirit, and on the amount of the glory they give to God,—a glory far greater than is given by the most gorgeous temple reared by mortal hands. Before concluding, I must refer to a subject that is most dear to my heart, and I am sure to your hearts also. I mean your 'Catholic schools.' It was here in Richmond that the first blow was struck against Catholic education, and it was here that the first noble stand in its defence was made by you. The promise you then gave you have nobly kept, and your schools are now in a flourishing condition. Your clergy at that time promised you Christian Brothers and nuns; the Christian Brothers you have got—the nuns are coming, thank God. In all this, my friends, you have acted bravely as the children of martyrs, as Catholics who value Faith above all earthly considerations. My parting prayer is that you persevere in this greatest of all good works. Let every one—man, woman, and child—assist, according to his or her means, in the support of

our schools. Almighty God will bless you and yours. You are never the poorer for what you give to God. And I have no doubt that, in a free country like this, public opinion will soon see and acknowledge the injustice of re-enacting the 'Penal laws' out here, for truly it is as 'Penal' a law to oblige you to pay tithes for the support of a secular system of education, of which you cannot in conscience avail yourselves, as it was to oblige your fathers to pay tithes for the support of an established church in which they did not believe. It would be very ungracious, on my part, if I were to allow this opportunity to pass without thanking those ladies and gentlemen of other denominations who have honored me these years back with their friendship—a friendship of which they have given substantial proofs on many occasions—witness the beautiful and valuable painting over the high altar—I thank them one and all, and shall always have them in grateful remembrance. If I have left until the last to thank you for the purse and its contents, and this chalice, it is not that I undervalue the gifts, but that I value still more highly the esteem and love of the warm hearts that prompted the gift—and this kind offering is doubly enhanced in value in my eyes when I call to mind the many other demands you have to meet just now. Of course, you are aware, my dear friends, that as a 'Religious' I cannot accept of anything for my own private use—my vow of poverty forbids it. If, then, I accept your gift—which I do with very sincere gratitude—it will be applied, not for my own private use or benefit, but for the good of religion and the greater glory of God—'having food and raiment,' we are content. Before I say 'good bye,' let me again thank you heartily for all your great kindness during the past, and for your kind wishes for my success in the future. With regard to the length of my stay in Sydney, that is in the hands of Almighty God. It will be as he wills it, 'Be there until I tell you.' Be the time of my absence long or short, I will never forget this my first mission, and should Divine Providence conduct me here again, I shall gladly meet you where now I leave you, and where I first met you twelve years ago, before this altar of God. Time does not allow me to wait on each one of you to say 'good bye,' I must say it here—Good bye. May Almighty God bless you and yours, and may we all meet again, if not here, at least in that heavenly home where friends shall meet to part no more."

THREE YEARS AMONGST THE AGLIPAYANOS.

Three years ago Aglipayanism was rampant in a considerable portion of the Philippine Islands. Unfortunately it is alive yet; but the lion has had to get down on his four paws, and has in fact been lamed a good deal by old Father Time. There is a mystery about this movement—not so much with regard to the secret power that produced and proprogated it as to the purpose which this power had in view. It was spread very rapidly, like wildfire, as soon as an opportunity was given by the establishment of civil instead of military power. Civil power was intrusted to the Filipinos, and in large part to leading insurgents. The propaganda of Aglipayanism was purely political. There was no religious teaching, and the so-called priest never appeared until his coming was without danger, and his "parish" was provided. Official pressure, deception, terrorism, were the means employed in the midst of a simple, timid, half-developed Malayan people. After the way had been prepared, the leaders sent or gained, and the brass band with the chanters or choir "converted," the people were induced to accept, and commonly, it appears, under oath, the tenets of the new gospel, which they were told was just the same as before, but native, their own in fact. This idea appealed to them strongly. When asked why they became Aglipayans, they answered very commonly that it was because of "their blood," as they expressed it.

The people were frequently gathered into the plaza, and in large numbers, especially the men—and we must remember that the imperious call of the "principales" is not neglected by even one of the meaner sort. In the plaza, from the *tribunal* (equivalent to courthouse, town hall, &c.) they were "spellbound." It was sometimes plainly said that their religion now was Aglipayano. The more ordinary way was to go "red-hot" for the Romanists (Romanistas), and announce that very soon the large and imposing churches, convents, &c. would be the people's own. It was not always the leading official who spoke, even though present; the Filipino way is *facere per alium*, by the vice-president of the town or other inferior official. But everybody knew that all

officialdom was back of the proclamation. Then came the seizure of churches, convents (or residences), cemeteries, &c. And when things so extreme were not feasible, the statues and other church appurtenances and ornaments were taken. When these had been borne through the streets in imposing processions, they served to decorate the Aglipayano chapel if the parish church had not yet been seized. What wonder that the timid, ignorant people, already accustomed to the lawlessness of revolution, apostatised in large numbers, even by thousands in one place in one week; so that literally not a man, woman or child remained Catholic in places of some thousands of population.

When the nefarious thing had crystalized or cooled, and in fact some justice began to be felt, I often wondered why the mass of the people in Aglipayano centres still adhered to the deceit. A *Padre* used to go to say Mass on Sundays at a village of some size about three miles from Cagayan. The propaganda had been hot here some months earlier, with the result that few remained faithful, outwardly at least, to the ancient faith. Even the family of our loyal sacristan declined to follow him. Here from five to ten or twelve, nearly all women, used to hear Mass. Across the plaza from the church, the Aglipayanos had set their chapel on an eminence. One Sunday morning, because I had little to do until the hour of Mass, I was watching the stream of people ascend to the high place opposite. When I rang my bell, the Aglipayanos invariably did the same. Then about the hour of what they still called Mass, their 'verted band promenaded through the grassy ways of the village. The *pari-pari* or so-called priest went out from his convento, and the chanters began as of old the words and the singing to which the people had been accustomed from childhood; and, notably, at the "consecration" the large bell was rung as heretofore. Then it dawned upon me why the poor old women had gone up leading their little grandchildren by the hand.

About the same time I had a sick call to this same place. I brought the Blessed Sacrament in secret. A sick call, or any sort of a call, to an Aglipayano town was not pleasant. You breathed hostility in the air. If there was nothing more, and personally I scarcely ever witnessed anything more, there was sullen silence. Sometimes the children were instructed to call the blackrobe a d———, and to have a little fun at his expense; they were loyal little Aglipayanos. On the

day to which I refer, when I reached the outskirts of the place, I was told the sick woman had already received the viaticum from the Aglipayano "parson." This I refused to believe; but a little farther on, it was confirmed by the son of our sacristan. I told him to follow me and hold the horse. He followed at a safe distance. In one of the streets the *pari-pari* was in conversation with a number of young men. I ignored them with apparent coolness. At the house of the sick woman, the husband didn't wish to let me in; but I insisted. A number of women, young and old, and one or two men, followed me. I found the woman had really apostatised, and all those around her told me that their *padre* was the Aglipayano, and was lawfully put over them by their "principales," or leaders, official and otherwise. A short time after this, when, through our perseverance, the people were being won back, our church was burned down. No one was ever punished for it; nor was any attempt ever made, though easy, to discover the culprit; and we might as well have appealed to the man in the moon as to the authorities in Cagayan, or even in Manila *in illo tempore.*

The *pari-pari* was and is a peculiar institution. Padre, or Father, is *pari* in Visayan; and *pari-pari* is a term of contempt, meaning "little" or "imitation" Padre. He was, when they could find such, a *cantor* or singer in the church. He could more or less read Latin, and in wonderfully short space of time he was fitted up in a new soutane, with gleaming-white collar, and cuffs, and not infrequently with a gold-headed stick. He was installed as *cura* or parish priest, and to him all must go for baptisms, marriages, funerals. He was paid a small sum by the governing committee, which was composed of the few leading men and women of the place. The offerings of the people went into the pockets of the committee, with the exception of what went to the central fund in Manila. The people were encouraged to support their new guide by presents of chickens, rice, &c.

The whole farce was Filipino—more than a little stupid. Ardor cooled in less than a year. The chapel was unappreciated; food failed from the *pari-pari* convento; the people went to no place of worship, and lived pretty much as they pleased, especially in matters matrimonial. The violence and villainy, profanation and apostacy, the bad faith and bad living, made one

understand as never before what we read about in more historic and religious revolutions.

There were admirable examples of fidelity even in the darkest of the night. A place called Salvador, of some 4000 inhabitants, about fourteen miles west of Cagayan, and in this renegade municipality, stood loyal, itself alone, in the long miles on miles of apostate country. The people were very poor, and had not one leader of influence; but they withstood all the violence and the manifest snares. A *pari-pari* was sent amongst them; some hundreds of Aglipayanos had been "planted" to prepare his way; they built their chapel; brought a band; had processions; put in renegade officials—and this was the hardest blow; the people were unjustly fined, and occasionally sent to Cagayan. But the people remained loyal; and their affectionate devotedness and almost continual offering of little presents form some of the most delightful memories of my life. I was with them once at the beginning of Lent; and I was literally worn out with the labor of the confessional, so many came, and at almost all hours of the day. Poor Pablo! one of the best of fathers and loyal as the sun; he used to accompany me on long mission rides. He was my teacher in Visayan. Pablo never dreamed of fear. Nor would he ever become excited; but argued with the Aglipayanos on their native heath, himself against them all. He was called to his reward much sooner than I expected, and is now sleeping with the just by his native sea, over which we sailed together so often in rain and shine.

During the insurrection, the liberators did not go, in Mindanao, to the extreme of killing the Padres, but they kept prisoners for a year those that had not gotten away. The process of apostacy was consummated chiefly before the religious leaders returned. Coming back they held about half the province of Misamis, which Bishop Hendrick used to say was the worst in the Philippine Islands. As here, so in other places, a large number remained faithful. But in the far greater part of the Islands Aglipayanism made no headway. Generally, where the leaders remained loyal and the people were left to themselves, they continued as before; even ringing their bells morning, noon, and night, and assembling on Sundays for devotions for the long time during which there was no Mass. When the services of religion were begun anew, the people, even in the disaffected regions, began gradually to raise their heads.

I remember in Cagayan the second *fiesta*, or patronal feast. It was small, and men were fewer. The next year it was three or four times as large, while the Aglipayans' solemnity had notably dwindled. Finally they had none; and ours seemed to extend halfway through the town.

Even though losing, the Aglipayanos were restless as a flame. Their weakness for falsehood and deception and terrorism proved their lineage; their father which was below was evidently helping them. Apostacy was profitable or safer, and so was the order of the day. What made the propaganda almost irristible, and for the poor people really terrible, was the support given it by the officials; all power was given to it, at least on earth and in the nether lands. Law-court and municipality were its fosterers, nor was the provincial governor by any means unwilling. The Supreme Court of Manila was silent as the grave for some three or four years, nor was the Governor General overwilling to interfere. The court of first instance was just and fearless; but for a long time few witnesses would venture to appear before it.

Things at length began to change. It was now the shoeless municipality that claimed everything. Were not the churches built by the people, and therefore theirs? This, for a long time, became the watchword all over the Islands. The *Municipio* in solemn session would declare all church property its own; and the ill-starred Padres had to scratch their heads to find some to hold their hearths. In all this time, there was scarcely any other sign of provincial government than what I have described. I should except perhaps a little peculation here and there, and the transferring of property rights over a Carabao from some poorer fellow to the *presidente*. The roads, over which carriages passed in Castilian days, were now traveled over at the risk of one's life; not a fallen stone was put upon a stone to save a bridge from falling; no dangerous hole big or little, was filled up, even by the non-official, who passed to and fro every day.

Finally, in the most unexpected manner, Manila began to move. Complaints from all manner of people, chiefly Americans, reached the central government. Commissioner Worcester appeared in Cagayan, and transferred at least five-sixths of Misamis province from Filipino to American control. All the interior, inhabited chiefly by the Montesco tribe, was made a sub-

province, not of Misamis, but of the new province of the Agusan. This was manufactured out of the civil province of Surigao, of which the larger and richer, although morally the worse, part was taken from the native control. In these new political divisions there is no election, and no representation in the Filipino Assembly.

Just after the change became known I was speaking to Captain Long of the constabulary. He was almost the only one who helped us in the fight. Upright and fearless, he had little love for the people and officials of Cagayan. On the day of which I write I consulted him about getting the municipality to correct one of its abuses. "I don't know, Father," he said, "what they'll do. But this I know, that it is a hundred times easier to talk to them now than it was twenty-four hours ago." So it was; more Philippinorum, they had backed down quickly; no protest was heard; no act of violence done—then at least; but later—also after the native fashion—they instigated more than one, in order to impede and discredit Mr. Lewis in the new sub-province.

Aglipayanism, as a religious movement, had declined, although the renegados have not returned; another proof of the unforgivable sin; they die with apparently no idea of repentance. The agitators have become more openly political, and more anti-American than anti-Catholic. In fact, the watchword now is to sink religious differences—leave such to women—and unite all parties in the nationalist struggle for independence.

The political character of Aglipayanism is so well understood by military men, that it has never been allowed a foothold in the Moro Province, which is under military rule, and comprises a large part of the Philippines. No proclamation has been made; but the agitator soon gets to the end of his tether, and there is no *pari-pari* nor place of worship of the sect.

There is no doubt that the purpose of the promoters of this movement was insurrectionary. And it is not at all unlikely that they contemplated the bringing of the thing quickly to a head when they found themselves invested with civil power. If such were the case, the American government owes a debt to the Church for having frustrated their plans.—*A Missionary.*

BROOKLYN COLLEGE.

Now that the college has completed the first year of its existence, and has prospered beyond the highest expectations of its well-wishers, a brief account of its origin and of the principal events of the year will doubtless be of interest to the readers of the LETTERS. For many years the people of Brooklyn and especially the Bishop, the Right Rev. Charles E. McDonnell, had repeatedly asked our Fathers to erect a College or at least a High School in their city. Though there could be no doubt that success would be ensured, Superiors did not feel justified in setting aside the number of efficient men required for the conduct of a new college, so long as the other colleges demanded their services. The steady increase of novices in recent years, however, dispelled all fears; and early in 1907 Father Provincial decided to comply with the request of the Bishop. A committee, appointed to select a suitable locality, chose the site of the old Penitentiary, situated on Crown Heights, and bounded by Nostrand and Rogers Avenues, Carroll and Crown Streets. "Crown Heights" is the beautiful section of the city between the Eastern Parkway and Prospect Park, bounded by Brooklyn Avenue and Institute Park, the Eastern Parkway and Montgomery Street. The College is three blocks south of the Eastern Parkway, not far from the Plaza and Flatbush Avenue. A short distance West of the College are Prospect Park and Institute Park with the Museum of Arts and Sciences and other objects of interest and educational value. Owing to the rapid development of the district Crown Heights promises to be one of the finest residential sections in the city, while its position gives it the added advantage of being easily accessible from all points of Greater New York and Long Island.

The plans for the building were drawn up by Mr. Raymond F. Almiral, of Brooklyn, and the contract given to Mr. Thos. Reilly, of Philadelphia. The following description of the buildings as they will appear when completed is taken from the college prospectus issued last September.

The Buildings.—From the description of the Architect, the design of the buildings will be in the classic style. The school, college and faculty buildings will consist of four stories and a basement, the basement

and first floors and pavilions throughout being in stone, the upper floors of the façades and buildings between the pavilions being in brick with stone trimmings.

The Schools.—The school buildings will consist of two large playrooms and recreation rooms. The entire basement will be lined inside with light gray brick, and all sanitary appointments will be of the most modern pattern.

The Halls and Offices.—The entrance to the school building will be from Carroll Street through a vestibule, with a porter's room on the left and a waiting room on the right opening directly into a large reception hall. On the right of this hall will be the reception room, and on the left the rooms of the President, the Prefects of studies and discipline. At the east end of the school building and on the main floor will be a large assembly hall about 40 x 50 feet, accommodating about 250 people,

The Class Rooms.—The Northeast Wing, completed September 15th, 1908, to provide for the reception of students, includes somewhat more than two-thirds of the entire school, giving accommodations for 480 students in sixteen classrooms. For each classroom a separate room for books, coats and students' effects is provided. The complete school building will accommodate 1,012 students in twenty-four classrooms, and in addition to a teachers' retiring room on the second floor, will provide rooms for students' clubs and meetings on the first, third and fourth floors.

The High School.—The buildings are of fireproof construction throughout, and are heated and ventilated by steam system with forced exhausts in the cloak rooms. They are lighted by electricity, with provision of gas for emergency use. The High School is about two hundred feet long and forty feet wide. The basement floor is eleven feet six inches high in the clear, and the other floors twelve feet six inches high each. A corridor runs the entire length of the north side of the building, in order that all classrooms may have the the best possible exposure.

The Chapel.—To the east of the school building will be a chapel, extending throughout the first and second floors, about one hundred feet long by forty-five feet wide, accommodating four hundred people. Above the chapel on the third and fourth floors will be the school of philosophy with six class rooms and accommodating two hundred and fifty-two students.

The College.—On Rogers Avenue will be the main entrance to the College. On the first floor will be a large auditorium, with provisions for amateur theatricals, extending through the basement and two floors with a balcony at the second floor level. The auditorium will have a stage about 30 x 34, and seating accommodations for 1,074 people. There will be four staircases from the first through to the fourth floor, opposite the Rogers Avenue entrance, and one flight leading to the basement.

Swimming Pool and Gymnasium.—In the middle of the basement and to the north, there will be a large swimming pool about 32 x 54, with locker room, toilet and shower baths. North of this and beneath the incline of the auditorium floor, will be a storage space and dressing rooms in connection with the auditorium. To the south of the swimming pool will be a large gymnasium, about 66 x 110, extending through the basement and first floor with a running track at the first floor level.

School of Science.—Above the gymnasium, on the second floor, will be the College museum. On the third and fourth floors, above the auditorium and museum, will be the school of science, which will have eight classrooms and accommodations for three hundred and thirty-six students; also four rooms about 20 x 30, for individual research and recitations, two laboratories about 30 x 50, and two large lecture rooms accommodating about one hundred and fifty students each.

School of Arts.—To the south of the science school, and on the corner of Rogers Avenue and Crown Street, will be the school of arts, which will have twelve classrooms, three on each floor, accommodating 504 students, and two individual study or instruction rooms. In the basement, adjacent and to the east of the gymnasium, will be situated the main recreation room for the college students.

The Faculty Building.—To the east of the College will be situated the faculty building, entrances to which will be from Crown Street and directly to the first floor through a vestibule, with porter's lodge and waiting room on either side, giving on to a main corridor. In this corridor will be situated the men's reception rooms and executive offices. At the east end of the first floor will be situated the dining room of the faculty and its accessories. Between the dining room and the main reception rooms will be the President's office and ad-

jacent rooms for the use of the faculty, access to which will be had by a separate entrance.

Below the dining room will be situated the main kitchen and storerooms, and such service accommodations as are required. The second, third and fourth floors of the faculty building will be given up to the living and guest rooms of the faculty.

Main Entrance.—The main stairway is in the centre of the building and the service stair is at the east end. Opposite the main stairs, on each floor, is a large recreation room about 20x40 feet, and also an elevator serving all floors of the building.

On the second floor at the east end pavilion there will be a private chapel for the faculty, and above this on the third and fourth floors will be a private library for the use of the faculty until the permanent building is erected.

The Alumni Hall and Library.—The alumni and library buildings contemplated, will each be about 50x100, and consist of a large room on the ground floor about 25 feet high, and rooms providing for the purposes of each building above. Complete circulation will be provided throughout the buildings by a continuous corridor nine to ten feet wide, running along the north wall of the high school and through the centre of college building and faculty buildings."

The corner-stone of the College was blessed privately by the Bishop of Brooklyn on April 24th, 1908, and a month later, May 24th, the public ceremonies incident to the laying of the corner-stone were held.

Rt. Rev. Mgr. P. J. McNamara, S. T. L., V. G., blessed the building, assisted by many prominent clergymen. Mgr. McNamara then delivered an address congratulating the people of Brooklyn in having the Jesuits among them in the following few words:

"I want to say a word of congratulation to the people of Brooklyn who have been waiting for years for the order of the Jesuit Fathers to come here, and give the facilities in educating boys and young men which they have been obliged to seek elsewhere up to this time. These facilities are now brought to the doors of Brooklyn people, and it is fitting that the people should be congratulated on the opening of this new temple of education.

"In the second place, I want to say a word of welcome to the Jesuit Fathers. They come to us not as strangers, but as friends and brothers. All of us feel respect and

affection for them, and we appreciate their great work in the field of education in all parts of the world, and we particularly honor them for their inculcation of religious training. On behalf of the laity, the clergy and the bishop of this diocese I bid them a most hearty welcome, and trust that they will have the same success here as elsewhere."

At the conclusion of his remarks Mgr. McNamara, assisted by Rev. J. F. X. O'Conor, S. J., President of the College, Rev. David J. Hickey, Rev. John L. Belford and Rev. Joseph A. Carroll, officiated at the setting in place of the corner-stone and blessed the walls of the new building.

Father O'Conor, then read a list of the articles contained in the copper box set in the corner-stone:

"Statement: The ceremony of the corner-stone laying and blessing of the Brooklyn College took place on May 24, in the year of Our Lord 1908; in the fifth year of the pontificate of His Holiness Pope Pius X; his Excellency Theodore Roosevelt being President of the United States; Hon. Charles E. Hughes being Governor of New York State; Hon. George B. McClellan being Mayor of Greater New York; Hon. Bird Coler being president of the Borough of Brooklyn; Rt. Rev. Charles McDonnell being bishop of Brooklyn; Very Rev. Francis Xavier Wernz being general of the Society of Jesus; Very Rev. Joseph F. Hanselman, S. J., being provincial of the Maryland-New York Province; Rev. J. F. X. O'Conor, S. J., being president of the Brooklyn College, and Rt. Rev. P. J. McNamara, S. T. L., vicar general of the Diocese of Brooklyn, presiding at the ceremony."

It also contained coins of this year's mintage, a copy of the program and several of the daily papers, lists of names of such of the laity as are interested in the college, including the Corner-stone Committee, Crown Heights' Circle and New York Auxiliary of Brooklyn College; a catalogue of the college and copies of the cablegram from the Pope, and the telegram from President Roosevelt.

ROME, May 21, 1908.

The Holy Father gladly blesses the president, faculty and pupils of the new Brooklyn College, and wishes them all success in their work.

CARDINAL MERRY DEL VAL.

Father O'Conor also read a letter from President Roosevelt, conveying the President's good wishes for

the success of the corner-stone ceremony. The letter was as follows:

My Dear Father O'Conor: Your favor of the 19th inst. has been received, and the President appreciates your invitation to attend the laying of the corner-stone of the new Brooklyn College on May 24. He requests me to express his regret that during the closing days of Congress it is impossible for him to undertake any engagements of this kind.

Conveying to you the President's good wishes for the success of the occasion, believe me, very truly yours,

WILLIAM LOEB, JR.
Secretary to the President.

Hon. John S. Whalen, Secretary of the State of New York, then made a brief address. He congratulated the people of Brooklyn on having another college in their midst, but declared that they had an additional cause to rejoice in the fact that this is a Jesuit college. He was followed by Hon. John Greene, vice-president of the Board of Education, who spoke in much the same strain, paying a glowing tribute to the Jesuit system of education when he said:

"It was given to Ignatius Loyola to introduce a new turn to education in Europe. From the first the Jesuit order laid stress such as had not been laid before upon the importance of high and scholarly training for the teachers. Another feature, very important to-day, is the teaching of the Jesuits in regard to obedience to reasonable authority. That obedience to law and order is the corner-stone of the Jesuit teachings. To this is added faith in religion, coupled with the inspiration of the teachers in their work, which is marked by the fervor inseparable from noble efforts."

Rev. Terence J. Shealy, S. J., lecturer on General Jurisprudence, Fordham University, and of Philosophy of History at the College of St. Francis Xavier, next delivered the oration of the day. Father Shealy held his vast audience spellbound for a full hour with a panygyric upon religious education. He said in part:

"The school holds the solution of the problems of the present and the promise of the future. Life and death go out from our schools for saving and for destruction. How we should strive that the principles of true life be taught in our schools!

"We know, we that belong to the Church, the importance of proper training. We realize our obligations to

our children. This corner-stone represents the divine corner-stone on which all our rights and all our freedom are grounded. It represents our best thoughts, our best deeds, our highest aspirations. For it is here founded in the name of Christ Jesus.

"The church has been faithful to the charge, 'Go ye, therefore, and teach all nations.' For two thousand years she has been the mother of teaching and of universities. To-day when the secular world would exclude Christ from education we cry, 'Non possumus,' 'we cannot,' 'we cannot.' We cannot be silent, we cannot betray our charges. Our magnificent system of Catholic schools, from primary classes to the well-equipped universities, are our response to this materialistic doctrine of the age.

"Much of our public education has been in the hands of experimenters. Thanks be to God that our political life has been fixed by a constitution. It cannot be experimented with, though there are rumors in the air.

"These new experimenters have forgotten man. They think only of a muscle, or a brain, or of some section of what they call a man, and develop that. They think only of sections and forget the whole man. They forget that man lives by the desires and ideals of his heart, and that his brain is but the instrument.

"If education means anything, it means character. A school without morality and without religion cannot form character. It cannot teach man; it will fail."

After an elaborate outline of the evils prevalent to-day, evils which are directly traceable to education without religion, Father Shealy concluded:

"You ask, in all this, Where does the Society of Jesus stand? Where can it stand but for the Christian idea in society? Education is not a drill, but a growth. It is not a filling in, but a drawing out. We protest against any system which separates religion from mere teaching. We believe that education is the fruit of discipline, and that law is the basis of liberty. The Society of Jesus may be judged by her works. She is not afraid of inspection. She challenges comparison. In our system of education we preserve the classics, because we cannot dispense with the vast treasury of the past. But we claim no dominant autocracy for classical learning. We also include everything which the soundest American ideals of modern education call for.

"But are we educating the children for our homes

and our cities with our motto unsullied, 'Ad majorem Dei gloriam,' for the greater glory of God?

"We come with no millionaires to back us. We are educating our children for some islands in the moon, according to their thinking. Or we are not educating them at all, because I wear a Roman collar.

"But are we educating the children for the homes of the city, for membership in the body of freemen, for citizenship in the nation, or for what? We are devoting our lives to the task of bringing up strong men who will serve the state in hours of need, and with the fear of God in their hearts.

"We have no endowment of millions, but we have something that millions cannot obtain. We have the endowment of strong hearts and intelligent minds inspired by the teachings of Christ. Brooklyn College is yours, the members of the Society of Jesus, here, are yours."

The ovation here accorded the orator was prolonged and lasted until Father O'Conor arose to introduce the next speaker, Hon. William J. Carr, Justice of the Supreme Court. Judge Carr declared that Catholic parents should thank God for the favor He has shown in allowing them to see the day on which the Jesuit Fathers came amongst them. He affirmed that it is one of the things for which he is most thankful in life that in his early years he was under the guidance of such men.

The speaker knew what the Jesuits could do and were doing throughout the world, and welcomed them to Brooklyn with the knowledge that Brooklyn would be the gainer by their arrival.

Borough President Bird S. Coler, on being introduced by Father O'Conor, made two remarkable assertions for a non-Catholic in public life. Advocating a system of religious training in our public schools, Mr. Coler said:

"Our great educational system must have a heart put back in it, and unless we put God into it we shall fail."

In concluding Mr. Coler advocated compensation by the State for every pupil educated in sectarian institutions who shall prove in open examination that he is receiving an education as good in every respect as that imparted in the public schools. Mr. Coler was loudly applauded for his sentiments.

Hon. Herman A. Metz, Comptroller of the City of New York, also addressed the audience a few words of congratulation. He was followed by Father O'Conor,

who outlined the scope of the work, thanked all who had in any way assisted him in the past, and appealed for a continuation of the hearty support of the people of Brooklyn for the future.

From the time of the laying of the corner-stone the work went on uninterruptedly and so rapidly that, much to the surprise of the business men of Brooklyn who struck by the rapidity with which the building progressed christened it "Dreamland," the college was open for the reception of students on the date originally set. To quote the words of the *Brooklyn Eagle* for August 5th, "The completion of this building is one of the most remarkable achievements on record in Brooklyn. It is said that in ten years no structure of its magnitude and importance has been erected in such a short space of time. The building is so far completed at the present time as to give some idea of its interior when finished. The building is 200 feet in length, with accommodations for 500 students. The work of construction was begun in the spring. The buildings were not above ground in March. In July, after five months untiring work, the building was finished on the outside. On the interior there remains only the wood trim to be installed and finished, including the flooring.

There is a magnificent marble vestibule, which makes one of the most impressive entrance halls in the city. The parlors and offices of the president and vice-president, the auditorium, chapel and reception room are worthy of the college. There are four stories of class rooms, perfectly appointed and with light and ventilation as near perfection as possible.

The unflaging industry and energy of the president, the Rev. J. F. X. O'Conor, S. J., has brought about the erection of these buildings in such a remarkably short space of time. He himself, however, says that the success of the work has been due to the assistance he has received from the contractors and the many friends of the college. He says further that but for the courtesy and assistance of the city officials the work might have progressed much less rapidly.

Pending the construction of the Faculty Building, which, in accordance with the plans given above, will when completed run parallel with Crown Street, a temporary residence has been erected on Carroll Street and directly opposite the High School Building. The residence is a fine, double house with stone front and is fitted with hardwood trimmings, in a simple yet attrac-

tive style. On August 3rd the building was ready for occupancy.

The College opened on September 15th, 1908, with about two hundred students; by December the number had swelled to 251—159 in the High School and 92 in the Grammar Department—and before the end of the second term the total number registered had reached 340. The coming year should mark an increase of over one hundred. The Freshman class will, it is confidently expected, number from twenty to thirty.

On September 21st at 8 P. M. the formal inauguration of the College took place, in order that the people of Brooklyn might be given a chance to inspect the building. The College and grounds were brilliantly illuminated by arc lights. During the exercises enthusiasm was aroused by the announcement of a gift of several scholarships, one being from Bedford Council, Knights of Columbus. Bishop McDonnell presided. The Brooklyn monsignori, Catholic educators of international reputation, scores of well-known priests of Brooklyn, of Manhattan and of other places, representatives of Catholic societies for both men and women, and men prominent in the professions and in the commercial and political life of the community were present. The First New York Uniformed Corps, Knights of Columbus, under Colonel James C. Day, and headed by Father Sanders' Boys' Band, acted as an escort for the bishop, marching with him from Nostrand Avenue to the main entrance of the College. The procession passed through solid lines of humanity in the grounds, and thence into the building, in which as many more had gathered for the exercises and inspection. The inspection was made before, during and after the impressive exercises which were held in College Hall.

The speakers were the Bishop, who spoke last and briefly, but whose blended wit and humor, in a sally about the location of the College, evoked the greatest laughter of any of those who made addresses; the Rev. Daniel J. Quinn, S. J., president of Fordham University, whose subject was "The College and Education;" the Rev. David J. Hickey, rector of the Church of St. Francis Xavier, who treated of "The College and Spiritual Training;" Francis X. Carmody, who talked of "The Layman's Tribute to Catholic Education," and the Rector, Father O'Conor, who told of "The College and Its Foundation." Besides these addresses, informal

speeches were delivered by Borough President Coler and John J. Delany, former Corporation Counsel in Manhattan.

Father O'Conor, in introducing Father Quinn, President of Fordham University, said that he wished to thank the people of Brooklyn for attending in such great numbers the opening of the college. The spirit was the same, the speaker said, as that which had animated the many thousands who had come to the dedicatory exercises of the College. It was his wish that the people of Brooklyn should have a chance to see the place to which so many of their sons were to be sent for an education.

Mr. Coler aroused in his favor the sympathy and enthusiasm of the gathering by declaring frankly, as he had done at the dedication of the College, that he was absolutely in sympathy with the Catholic idea of religious training in education.

Father O'Conor spoke on "The College and its Foundation" and declared that, with God's help, Brooklyn College would do its work to the very best of its ability. He then said that as the Bishop, Father Hickey, Father Quinn (for a friend), and Bedford Council had given scholarships, he hoped their example would not fail of emulation. The Bedford Council Scholarship, it was explained, would be competed for by the sons of the members of the Bedford Council, the boys of St. John's Home and those of St. Vincent's Home for Boys.

At the close of the formal exercises all stood as the Bishop arose. Advancing to the edge of the platform he said:

"Only a word, my dear friends, in saying good night. I am glad you have come here to rescue your Bishop, who is said to be the only Bishop in the country who ever got the Jesuits into the penitentiary (general laughter), and who now wants you to help him in getting them out. Good night."

Almost everybody there knew, of course, that the Kings County Penitentiary formerly stood on the College site.

A week later, September 27th, a special public ceremony was held consisting in the solemn blessing of the College and the dedication to its work by Bishop McDonnell. At the exercises which followed in the auditorium the Bishop and other speakers spoke in the

highest terms of the work of our Fathers who are in charge of the College. A feature of the day was the address of Prof. J. C. Monaghan, lecturer in St. John's College, Brooklyn, and principal of the Stuyvesant High School, on "What the Jesuits Have Done and Are Doing for Education."

After the Bishop, assisted by Bishop Kelly of Australia, Mgr. Barrett, Mgr. McCarty, the president of the College, and several other distinguished clergymen, had blessed the building, he took his place on the platform in the auditorium. With the Bishop and Father O'Conor on the platform sat Rev. Father Provincial, Mgr. Duffy, Mgr. McCarty, Father Rockwell, S. J., Father Hentz, and Rt. Rev. Bishop Kelly of Australia, Professor Monaghan, and several other distinguished guests.

Then Father O'Conor, after voicing his gratification at the large attendance, introduced the speaker of the day, Professor James G. Monaghan.

At the close of Prof. Monaghan's remarks, which were loudly applauded, Father O'Conor introduced the Rev. Father Provincial. He said that he was told by the Bishop to say that Father Hanselman was a Brooklyn boy.

Father Provincial spoke of the gratification he felt over the completion of the building and the cordial support given to the order by Brooklyn people. He thanked Bishop McDonnell, the clergy of Brooklyn and the people, who had contributed their help to the cause of aiding to establish a new college. He said that the new college would not interfere with existing institutions, but that there was room for all to compete in friendly rivalry.

"I understand," he continued, "that the Bishop said here last Monday that he enjoyed the distinction of having put the Jesuits in jail. Now I hear him saying that he said nothing of the kind, but at any rate he said something like that. In the interest of historical accuracy I desire to state that the facts are these: When the city and State authorities heard that the Jesuits were coming over here they felt safe, and decided that there was no need for a jail, and so they tore it down. But we took chances, in a way, in coming over here, as we had not a cent to start with. We relied, however, upon the generous support of Brooklyn people, and that is what we must depend upon if this institution is to be a success."

Bishop McDonnell then arose to explain, he said, what he meant to say about the arrival of the Jesuits. He said that they had come to Brooklyn and gone into the jail, but that the city and State authorities had come to their rescue and torn down the building before they had securely lodged in it. The Bishop's explanation was received with hearty laughter. He referred to the fact that Father Provincial was a Brooklyn boy, and said that a preceding provincial of the Jesuits was also a Brooklyn boy. Indeed, he said, there were so many Brooklyn boys in the order that there used to be a saying that the Jesuits stole all the Brooklyn boys of promise. He said that in thinking the matter over he had come to the conclusion that the only way to get even was to bring the Jesuits to Brooklyn and make them work in the diocese.

Then, after the laughter had subsided, the Bishop became serious, and said how pleased he was with the progress made. He said that there was room enough in Brooklyn for the new college and for more, and he wished the order godspeed in their work. He then blessed the assemblage, and at the conclusion of his prayer, while the audience remained in their seats, he left the hall. This concluded the exercises of the day.

Early in October when the news arrived that Cardinal Gibbons had just returned from the Eucharistic Congress in London, Father O'Conor secured to the College the unique distinction of being the only institution that was honored by the presence of His Eminence during his stay in Brooklyn. The Cardinal reached the College on Friday, October 9th, at 10.30 A. M., and in company with Father O'Conor inspected the new building. He was loud in his praise of the work that had been done so thoroughly and so rapidly and predicted a bright future for the College which had been so blessed in its beginning.

The students assembled in the College Hall and extended a hearty welcome to His Eminence as he entered accompanied by Rev. Father Rector, and Rev. Father Fletcher, Rector of the Baltimore Cathedral. Jas. A. Reilly of the Senior Class, made the address of welcome, and then Father O'Conor introduced His Eminence, who said in part: "An hour ago I did not know I was coming here, but at the request of your worthy and deserving President, on whom I have some claims, as I ordained him a Priest of the Most High, I gladly consented to come here. I was asked to inspect the build-

ing, but I had no idea I should have the good fortune of inspecting such a fine gathering of boys. Now there is one thing I would like to impress upon you, and that is that you are singularly honored in being the pioneers of a great college. At the recent celebration of Georgetown University the pioneer students of that famous institution were recalled with feelings of deepest affection, and many distinguished names were mentioned; among others, the name of Judge Gaston, a man of high attainments, a staunch Catholic and a loyal American."

"I have just come back from Rome, from the presence of the Great White Shepherd of Christendom—our Holy Father, Pope Pius X. The saintly Pontiff has commissioned me to impart his blessing to the assemblages of the American people whom I am to meet. Now it happens that you young men of Brooklyn College are the first who have greeted me since my arrival in America, and so you have the distinction of being the first to receive the blessing which our Holy Father, the Pope, has commissioned me to impart to the American people."

The faculty and students then knelt and received the solemn blessing of the Holy Father. After the blessing His Eminence left the hall amidst the cheers of the student body.

PANAMA.—THE MISSION AMONG THE CARIBS.

From a letter of Father Leonardo Gassó, S. J. to Father Juan Bautista Ferreres.

PANAMA, March, 1909.

After the troubles with the heathens of which you already know by my letter to Father Alós, I left the Caribbean Sea for Panama in December, 1908. In the middle of this month I sailed again for our Caribbean Mission, but I was able to go only as far as Santa Isabel, for the sea was very rough and nobody would dare to carry me any further. Santa Isabel is the last Christian village, and consists of some one hundred negro families, descendants, I believe, of those negroes whom St. Peter Claver converted to our holy faith. Here I began to build a church and a house while I was awaiting

an opportunity to go to the Caribs; but, as I learned here that the savages were very anxious to kill Carlos, our Cacique, I went back to Panama in order to get rifles and a boat from the government.

While in Panama, our Cacique came to tell me that he was running a great risk of being killed by some savages. But in order that the barbarians might not think that Carlos had come to me for help, we did not deem it prudent for me to go with him. So our Cacique went back alone, but carrying some rifles, though the ammunition, *Risum teneatis!* was to be carried by me fifteen days later, to avoid excitement, he said. At the same time I was to carry to him the *Authority Cane*, which, blessed by the Bishop of Panama and presented to Carlos by the President of the Republic, was still in my possession as a sign of alliance between me and our Cacique.

When the day came to leave for the Caribbean Islands, we sailed; but the sea was so rough that the captain of our boat thought it better to stop before our trip was ended. So we put into Santa Isabel. Here again I went on building our house, but lo and behold! news came that Carlos was hard pressed by the barbarians and that our Mission was going to be destroyed. So I hurried back to Panama, talked things over with the government, and in eight days got things ready for our trip, and an eight ton gasoline boat with which, after much risk from the roughness of the sea, we reached San José de Narganá. Even here I could realize that there was some trouble among our Caribs, for no one would come down to receive us. At last, from the island of the Sagrado Corazón, in came the treacherous Sho with a very little canoe, which was hardly capable of carrying me. *Treacherous*, I said, for he has been so with me during my former visits to the Caribs, and besides he came now with so small a canoe in order to entice me into it and drown me before reaching shore. He came also to spy upon us. I told him to bring a bigger canoe from the shore, but he would not do it, but preferred to leave us there.

When Sho disappeared, Carlos, our Cacique, sent from the opposite Island of San José, two of his policemen with a big boat. They addressed me respectfully, and invited me to land, but telling me at the same time not to take with me my valises, until we could find out what the tribesmen would determine upon.

From these things I understood how excited the Indians were, when even my friends would not dare to receive me with my baggage. However, concealing the bad impression made on me, I went on with the two policemen.

Carlos came to the door of his cottage to meet me. He was very affable with me, and as if to give me big news, took me to the chairs, which surrounded by benches are customary among them, when they are going to hold a meeting. The benches are for the chief ones among them and for the people.

When I sat down on my chair, Carlos, addressing the Chiefs, who by the way were all very kind to me, told me how two days before, twenty five Caciques had been there holding a meeting to deliberate whether they were to destroy my cottage and my church and to banish me from their Islands. One of the Caciques proposed to kill me, but the rest of them said that there was no reason for it, since I did not do any harm to them; but all agreed on one point, namely, that I ought to leave their country, since they do not want any foreigner to settle on their Islands. They said they had to act in such a way, because if they allowed the good men, such as I was, to live with them, they would open a door which they could not close to the wicked ones.

"Some others," Carlos said, "spoke in such a foolish and stupid way that they lost their influence with the people; one of them especially, the Cacique, Gozman, the most influential, lost all his prestige. On the other hand I have won credit, for all have acknowledged me, as the most capable among them, and the *Junta* chose me as their principal Cacique."

"All right, Carlos," I said. "You will realize from that, how, as I foretold you months ago, you are now the principal Cacique because you have always been true to me."

"So it is, Father," proceeded Carlos; "but remark that the *Junta* entrusted me with the commission of going to Panama to tell the government that they do not want you here, since they would not become Christians nor leave their way of living. The *Junta* promised me peace and assured me that they would not kill me on condition that I would fulfil this duty. I answered that I would go to the government; but if it decides that we must receive the Father: 'What shall we do?' The Junta said that if such were the case, we had nothing left but to yield and receive the Father. Therefore the

best thing for you to do, Father, is to get away from us till this point is settled."

Seeing that Carlos had unconsciously drawn back a step, I said: "I thought to proceed on my trip as far as *Cabo Tiburón*, but as I notice that some of you, José especially, the right hand of Carlos, are so frightened, I decide to stay here to cheer you up." At these words of mine, they all laughed, for they saw that I was reading their hearts. "Therefore," I added, "I wont leave you; go now and carry up all my equipment and tell the captain and the engineer of the launch that they may continue on their way."

They all stood dumbfounded; but José replied: "And what if our enemies come and put us to death?" "So much the better," I said, "since we shall die for God and shall go straight to heaven. But never mind; the enemy wont come, because they are afraid of me, and if they do me any harm, all the guns of Panama would take vengeance on these barbarians."

Thus the Indians gained confidence, and I stayed with them much to their admiration.

I sent word by the boat to the Cacique of the future village of San Ignacio de Tujule, and he came up to see me. I spent five days at San José cheering up the Indians and renewing my friendship with them, since the circumstances forbade my doing any thing more substantial. Since I saw them so intimidated, the day before my departure I said the mass *contra paganos* and the prayers *contra persecutores*, for even Carlos was so frightened, that through fear of the barbarians he proposed that I retire to Santa Isabel, that they might destroy my house to please the enemy. He however wanted me to come back in a month and rebuild the house. But I told Carlos that it was a strategem of the devil, and that I would not depart nor allow my house to be destroyed, because the enemy would not permit its being rebuilt. And if any one dares to destroy it, "tell him that he shall pay for it, since it belongs to me, to the bishop, to the government and to you."

Well, after I said mass, Carlos, much changed, with the four most influential men among them, came to me and said that he wished me to tell the government once for all that they were perfectly willing to have me with them for good, in order that they might begin to definitively become Christians, no matter what the barbarians did. Carlos added that he would not care to go any more to Panama and that he transferred his com-

mission to me in order to arrange things for myself and bring soldiers with me to frighten the enemy. So as a matter of fact I stayed at San José and got every right there.

This was the first fruit of my visit,—to quell the rebellion. This is an event which recurs frequently in the history of the missions, and which is a source of many acts of patience and of all the virtues, sometimes heroic, for the missionary.

The second fruit was the coming of the Cacique of the future village of San Ignacio. He brought me an Indian, and said that he had not joined the rebellion, because he wants me to instruct them, and so he is waiting for me to go and build a house and a church in his Island. With this triumph against rebellion, Ignacio gained confidence.

Since I saw that the men who caused the greatest trouble were the treacherous Sho and Enrique, both Caciques of the Sagrado Corazón, and that although they were frightened by my unexpected visit, would go on in their bad conduct, I came back to Panama to inform the authorities. The government, although liberal and masonic and which a few days ago withdrew the Christian Brothers from the Normal School, is ready to do whatever I think ought to be done.

THE GERMAN NOVITIATE AND HOUSE OF RETREATS S'HEERENBERG BY EMMERICH ON THE RHINE.

Germany's gates still remain closed to the Jesuits. The demand for work, however, is steadily increasing. Already the missionary bands are taxed to their utmost and the influence exercised on the common people through the "Volksmissionen" far exceeds that of the pre-Kulturkampf days. But one thing has, as far as we can see, passed from Jesuit hands. They will never be able to play any important part in the education of Germany's youth. The educational laws have rendered all college work in the Fatherland impossible. Grand is the work Freiburg in Switzerland and later Feldkirch in the Tyrol have done. It is, however, little more than a drop in the ocean. No, the good old days of Canisius and Manares, Coster and Kessel are gone. To

other weapons our Fathers had recourse after the Restoration, to reach the educated classes in Germany, the Sodality and the Retreat. I have but to remind you of the grand sodalities that flourished at Aachen and Cologne, Mayence, Münster and Paderborn. But then came the Iron Chancellor with his Kulturkampf. He introduced the law forbidding the Sodality in the German schools and colleges, veritably laying the axe to the root. With that he rendered it next to impossible to reach the German student through the retreat. The storm, however, spent itself, the excitement of the Kulturkampf subsided and retreats began to be held several times a year at Exaeten, Blijenbeek, Aalbeck and Valkenburg. Hundreds of "Gymnasiasten and Studenten" have sacrificed a part of their holidays to spend the three days in silence and prayer beyond the frontiers of the Fatherland. And scores of priests have gone back to their parishes renewed in apostolic spirit. The time is now at hand to think of carrying on this work, so peculiar to the Society, on a grander scale for northern Germany, as it is being carried on at Feldkirch in the south.

Another urgent need had to be attended to. Valkenburg was built to receive the Philosophate and Theologate, Luxemburg made room for the novices at Exaeten. The Tertianship alone is still housed as in the days of the Kulturkampf. Ever since the expulsion our Fathers have enjoyed, thanks to the hospitality of the Reichsfreiherr von Bongart, the free use of his romantic castle, Wijnandsrade, near Valkenburg. Another house was therefore necessary. Very Rev. Father General was communicated with and the reasons laid before him. In due time the answer came back. If an "Exerzitienhaus" had to be built it was to be built on a large scale, and the novitiate should be connected with it. The Tertians would be better off at Exaeten.

After much inquiry, at last an old castle close to Emmerich on the Rhine was selected, as it promised to serve the purpose excellently. It is very near the frontier, but just out of reach of the "Mailed Fist." The owners were at once approached; but the Hohenzollern refused to part with his estate as soon as it became known the Jesuits were to be the purchasers.

As in every small town, however, the news was spread in Emmerich that the banished German Jesuits were in search of a good piece of land. At once the large rich fields and meadows adjoining the castle were offered for

sale. The situation is even more advantageous. The road connecting Emmerich and s'Heerenberg with Sedam and Doetinchem to the north borders on the property, and the station of the electric railway is at the very entrance to it. In the bargain the Rhine canal that forms a part of the boundary line between Germany and Holland is practically the northeast limit of the estate, so the sewage question would give no trouble. Borings made in various parts proved that good water was to be had, but the whole was nothing more than a sunken bog, as hardened peat was struck a few metres below the surface. This is not uncommon in Holland, and the peat appeared to be so hard and dry it bid fair to prove as firm a foundation as solid earth. But subsequent wet weather very soon disproved this theory. However, the estate lies in ideal surroundings. The old Castle s'Heerenberg with a long avenue of fine trees leading to it, the shady walks in the extensive woods of the Hohenzollerns, open to the public, the richness of the surrounding country, all promise to make it as pleasant a place as could be found in Holland. Besides the electric tram takes you in a few minutes across the German frontier to Emmerich from where the main railway centres can easily be reached. Negotiations about the sale were pressed forward and the contract closed leaving the Jesuits the possessors of an estate of about 22 acres (8½ Hectares) at a cost of 26,000 Gulden (Dutch Florins).

The building was to be proceeded with at once. The father of one of our scholastics, Mr. M. Keuchen visited s'Heerenberg to draw up the plans of a house of retreats that would accommodate one hundred exercitants, sixty to eighty novices, about thirty Fathers and a sufficient number of Brothers. In spring, 1908, ground was broken and the work pushed forward, but the wet summer we had, proved that the peat was not as hard as it was supposed to be. In fact there was nothing left but to build a foundation that would support a large structure without sinking. Concrete piles were thought of, but they had proved unsatisfactory elsewhere. The architect favored a flat foundation of reinforced concrete on the principle of the snow-shoe. The thickness of the layer was the next bone of contention. Mr. Keuchen was of opinion that thirty centimetres would be more than sufficient; the contractors wanted seventy centi metres. Finally they split the difference allowing a thickness of fifty to fifty-five centimetres. A huge flat bottom

pit half a metre deep was sunk to receive the giant snow-shoe on which the house was to stand and bring an even pressure to bear on the unstable peat bog. The reinforced concrete plinth with a concrete wall one and a half metre high all around was finished last autumn, at a cost of about 80,000 marks. The ground on the outside is to be raised to the height of the wall, thus bringing the cellars below the surface of the ground and making them as waterproof as half a metre of concrete can.

A description of the projected building as far as can be gathered from the plans will not be unwelcome, I think, to the readers of the WOODSTOCK LETTERS, who have spent some years in Holland. But before we proceed any farther let me introduce you to the factotum of the place. It is none other but the redoubtable manuductor of the German Province and quondam Prussian non-commissioned officer, Br. Hillebrandt. Under his able directions and led by his example the 22 acre property has all been laid out in park and garden and orchard. The walks have been marked out and levelled, the holes dug to receive the trees in spring, and the beds in the vegetable garden await the seed. Directly from the house a double lime walk runs out the length of the garden for about 190 yards, dividing the exercitants' half from that of the community. Some distance from the house a long arbor crosses at right angles measuring 120 metres in the community garden and 98 metres in the other part. The park occupies the central part separating the extensive orchards of the southeast corner from the vegetable garden in the north and exercitants' section.

The Park is artistically laid out with long curved and circular walks. Parallel to the arbor, grounds for a croquet court and "Kegelbahn" (Skittle alley) have been marked out.

The imposing pile of buildings, sure to be a finger-post to faith and virtue and salvation to many a member of Germany's educated classes, will certainly also be a landmark for the country around Emmerich and s'Heerenberg. No doubt its pair of pointed towers will be visible from miles away. Passersby will certainly not fail to inquire about the symmetrical, well-balanced group of buildings with its handsome front of no less than forty-seven windows, the monotony of which is relieved by the central entrance with parlors and porter's lodge, standing out from the

main building and forming a balcony surrounded by a parapet of pierced stone at the height of the first story. Then the central and side gables, and the chapels with their light towers all decorated in Romanesque style, combine to give the front the necessary variety without interfering with its unity. I must remark here that the two chapels are not counterparts. The north one is a plain oblong structure with apsidal semicircular Romanesque sanctuary, whereas the south chapel, intended for the community, is cruciform with the sacristy filling the Gospel-corner of the cross.

Passing down the passage that separates the parlors we enter the main corridor of the first floor. On either hand are the refectories, to the right for the community, 16 metres by 10½ metres, to the left for the exercitants 20½ metres by 10½ metres. The entrances face each other having a broad passage where the napkin-racks are to stand. Directly behind this is the kitchen wing, a single-story structure for a kitchen 10 by 10 metres, backed by the dish room and the pantry. Below in the basement is a little room specially built to store and preserve eggs.

At the ends of the main corridor are the stair-wells. The south wing, the community part, about 64 metres long has the corridor looking out on the inner court with the Father Minister's room, the Brothers' room and five rooms for Fathers on the right. The library (16 x 12 m.) is at the end of this corridor, and half way down is another stair-well with exit into the garden. The second, third and fourth floors have similar arrangements, with the exception that above the library are six rooms for Fathers, and above these the infirmary with chapel, bathroom and four rooms for the sick. In all, this wing affords accommodation for twenty-seven Fathers.

Returning along the corridor of the second floor you come to the entrance to the chapel hard by the corner staircase. The community chapel as already mentioned, is cruciform about 21 metres long, and the sacristy (8 x 6 m.) at the farther end is reached by passing down the aisle. The chapel, where the externs living in the neighborhood can hear Mass, will be in the basement of the chapel for the community.

A large hall (12 x 5½ m.) marked on the plans as instruction room for the novices, is next door to the chapel. It will probably be used as a recreation room for the Fathers at the same time. We are now in the

main wing again above the community refectory. Unlike the lower floor the corridor on this as well as on the third and fourth floors runs through the centre. In a line with the instruction hall, and looking out on the front are a larger room for novices, a room for the Father Socius of Master of Novices and a smaller room for candidates. Opposite is a large linen room 21 x 5½ m. followed by four smaller rooms for novices, with doors communicating between each pair.

We have to return to the chapel to reach the third floor as there is no central staircase. Here on the right is a large door leading to the organ loft, then four front rooms for Fathers, the remaining part being occupied by ten dormitories 4 x 6 m. for the novices. Four dormitories and four rooms for the novice-brothers and some lumber rooms are on the fourth floor.

Now let us pass over into the house of retreats. It is so uniform throughout that the description of one floor will tell you how the others look. Let us begin with the cells before going down to the chapel and lecture-hall. Each floor of the main wing has ten spacious rooms 5½ x 4 m., five on each side of the corridor. These front rooms can, in case of a large number of exercitants, be partitioned off for two or more according to need. Add to these two more over the organ-loft of the exercitant's chapel. In the north wing (36 x 12 m.) the corridors run through the middle with the cells facing each other. There is no other staircase beyond the one at the corner, where the wing joins the main building, but as in the south wing, the garden is reached by an exit just opposite the closets' entrance of the I floor.

Each floor can accommodate fourteen persons in separate cells measuring 5 x 4 m. There are therefore 87 separate rooms for exercitants, and when the large front rooms are partitioned off more than a hundred can make the retreat together.

The ground-plan, is a large capital E with the lower limb, the community wing, a little longer than the upper one. The front which faces the southwest is a little more than 76 metres long, the northwest or exercitant's wing about 56 metres and the southeast or community wing not quite 64 metres.

A private electric plant driven by a Diesel crude-oil motor will be installed in the out houses where the bakery and workshops are located. The whole establishment will be fitted out with hot water heaters with a force pump to aid the circulation of the water.

The new novitiate and house of retreats is expected to be ready for occupation by the summer of 1910 and the novices will move in at once, so that the tertianship can be opened at Exaeten in the following autumn.

ERNEST F. HOOGEWERF, S. J.

GOLDEN JUBILEE CELEBRATION, ST. ALOYSIUS CHURCH, WASHINGTON, D. C., 1909.

The fiftieth anniversary of the dedication of St. Aloysius Church, Washington, D. C., was celebrated with all the pomp and splendor becoming so great an event, on Saturday, Sunday and Monday, November 13, 14 and 15, 1909.

The Jubilee was a success in every way—religiously and civilly, in fact, all we could desire. The highest dignitaries in the church and state graced the occasion with their presence, and the scattered children of the dear old mother that had nurtured them, gathered around her to lay at her feet the homage of their prayerful, loving hearts.

Beginning with the children's Communion on Saturday and ending with the Solemn Requiem for our beloved dead on Monday, God's blessing was with us.

A stranger coming into our midst on the first day of the Golden Jubilee celebration must have marvelled at the spirit of loyalty which had prompted the parishioners, and even many Protestants, to adorn their houses with the mingled colors of church and nation; the whole parish was decorated, as also our schools and Rectory. The only decorations on the Church were a silk flag of the Papal arms over the front door between two silk American flags. After admiring the exterior of our church, newly painted and paid for by the Third Sunday Men, he were less than human if his heart and thoughts were not raised to higher and nobler things at the sight of the beautifully decorated interior.

Saturday 7 A. M.— Children's Day.—The spectacle of 1200 children receiving the Lord of Hosts in Holy Communion at the 7 o'clock Mass must have been a cause of deepest gratification to the Divine Heart of our Sacramental God. At the Solemn High Mass which began at 10 o'clock, before the brilliantly illuminated altar, as before the great white throne of God, knelt all

the children of the parish joining with prayer and psalm in the august sacrifice of the divine Victim of our salvation. The edifying spectacle was rendered all the more inspiring by the sweet sounds of all those children's voices singing the liturgical chant of the whole Mass in the melodious language of the Church, with a precision and unison that would have done credit to older and more experienced singers. The sermon was delivered by Rev. Timothy Barrett, S. J., once a child of the parish himself.

The Celebrant of the Mass was Rev. Edw. X. Fink, S. J., who built our magnificent parochial school for boys, a monument to his zeal and piety. The Deacon was Rev. John B. Pittar, S. J., director of the school since its occupation. The Sub-Deacon was Rev. David J. Roche, S. J., a Gonzaga student and now Professor in our college. The Sanctuary was crowded with visiting clergy.

Saturday, 5 P. M, His Eminence, Card. Gibbons arrived and was met by Rev. Father Rector at the Union Station. As the auto sped along to the Rectory, the the Cardinal expressed surprise at the elaborate decorations on all sides.

Saturday evening, following the powerful and inspiring example of the younger members of the flock, their elders brought consolation to the hearts of their pastors by thronging the confessionals in unusually large numbers, and by receiving Holy Communion on Sunday morning—a most auspicious and blessed beginning of the most memorable of the three days of the Jubilee. The grace and spirit of the Golden Jubilee were upon our people, and they responded even more generously and numerously, it seemed, than at the grace-laden time of a soul-stirring mission.

In striking contrast to the splendor of the pontifical ceremonies were the scenes of unusual impressiveness and religious fervor that attended the early services when the vast majority of the parishioners received Holy Communion at the Low Masses.

Sunday, 7 A. M.—Cardinal offers Low Mass for the Third Sunday Men.—While Masses celebrated in the lower church at 6 and 7 o'clock were attended by large congregations of women, Cardinal Gibbons offered the Low Mass in the upper church for the men of the League of the Sacred Heart, an organization founded by Father Eugene DeL. McDonnell, the present Rector

of St. Aloysius Church, and commonly known among the men, as the Third Sunday Service for Men.

To describe the service we use the Cardinal's own words when speaking to members of the League, who called upon him after the Mass:

"It was a spirit-stirring scene, a glorious spectacle, surpassing in religious fervor any I have ever witnessed, one of those scenes that only true devotion and the hallowed cause of religion can evoke, and I do not expect to live long enough to forget one feature of it."

Every seat in the body of the church was occupied—one vast congregation of men that extended out into the aisles and the vestibule of the church. It was like one great wave of humanity, when the assemblage of 2,000 men rose to sing in chorus the hymn adopted by the League, "Thy Kingdom Come."

But the devotional feature of the service, to which the Cardinal later referred, was when each man in the vast throng approached the altar rail to receive Holy Communion. First came the Altar Boys and the men and boys of the Sanctuary Choir. In administering Communion to the men of the League the Cardinal was assisted by Father McDonnell, Father Gannon, and Father Kean. The Fathers began giving Communion at the "Sanctus."

Several selections were rendered by the Sanctuary Choir during the Mass.

The countenance of our beloved Cardinal beamed with joy as he beheld the capacious church filled with men; and his voice gave evidence of deep emotion as he spoke to them words of congratulation and encouragement after the Mass.

"I thank God He has brought me here to-day," he said, "to witness so glorious and so beautiful a spectacle, to contemplate so many men—strong, stalwart men,—assembled together in the name of God and under the invocation of heaven to partake this morning together of the Blessed Sacrament. Surely it is a most inspiring spectacle, which I shall long remember, and which I think I shall never forget. You all go home this morning enriched with the presence of our Divine Lord in your breasts, who will bring happiness and consolation to your families, joy and peace to your homes—and blessed are those homes where Jesus Christ reigns supreme, as He does wherever His spirit animates you truly as it does to-day. I hope you will always co-operate with your beloved clergy in conduct-

ing and promoting every measure for the welfare of our holy religion. Thanks be to God, here we have the fullest opportunity of exercising our religious persuasions. There is no military satrap here to interfere with us; there is no opposition to us in the exercise of our religion from day to day. Here we have liberty without license and we have authority without despotism. Give thanks to God that your lives have been cast in a pleasant place, that you are placed here under the allegiance of the American flag, where you enjoy the fullest extent of religious and civil liberties. Profit by the privileges you enjoy in possessing the Catholic faith by making your homes a center of religious and holy impressions. Be kind to your wives and fathers and mothers and your children. Have a big heart, and never use that power which you possess for evil, but always for good. God grant that your wives and your daughters and your mothers and your sisters may rejoice in this day, which has filled you with the Holy Spirit of God, and may all your homes be blessed and sanctified this day and forevermore."

Sunday, 11 A. M.—Solemn Pontifical High Mass.—The principal religious function of the Golden Jubilee is thus described in the Post, Washington's principal newspaper.

"Services of liturgical splendor such as have never been surpassed in any other church in America, commemorating the fiftieth anniversary of the dedication of the edifice, and a civic parade reviewed from the portico by President Taft and by Cardinal Gibbons, Mgr. Falconio, and other eminent clergymen, made memorable the celebration yesterday of the Golden Jubilee of St. Aloysius Church.

"Mingled with the religious fervor of the day was an air of honest pride that was civic and patriotic. The weather was ideal, and the beauty of the day added to the glad spirit of the festivity. Away up in the bright sunlight over the main door of the church the papal emblem was suspended between huge American flags, and from the Rectory, every house, college, and school in the neighborhood streamers of red, white, and blue fluttered in the breeze with those of the papal colors—gold and white.

"Inside the spacious edifice the papal colors, suspended by a string of electric lights from the dormer

windows, adorned the walls and gallery. Festoons of gold and white bunting, with sprays of evergreen, in which glistened countless electric lights, were suspended from the vault of the sanctuary by a huge shield of white and gold that bore the initials I. H. S.

"The scene within the sanctuary during the celebration of the Pontifical High Mass was imposing. Myriads of wax tapers reflected the rich adornments of the altar and enhanced the beauty of the vestments worn by the officers of the Mass, the Cardinal, and his attendants, while high above the altar the brilliant light from an illuminated cross and star added a blaze of glory to the sunlight that streamed in upon the scene through the window in the dome of the sanctuary.

"The solemn pontifical mass of thanksgiving was celebrated by the Rt. Rev. Augustine Van de Vyver, Bishop of Richmond. This service opened with an ecclesiastical procession, which formed in the rectory and entered the church by way of I and North Capitol streets.

"Following the cross bearer and one hundred white-robed altar boys, came the surpliced choir of sixty men and boys. Preceding the Cardinal and Bishop Van de Vyver were the assistant priest, Father McDonnell, the deacons of honor, and the deacons of the mass, monsignori, and a long line of Dominican, Franciscan, Jesuit and secular priests. There were eighty-two priests in this procession besides Monsignori and the Prelates. The Cardinal was clad in his red robes with cape of white ermine. The officers of the Mass wore vestments of white, while the deacons of honor to the Cardinal were vested in cloth of gold.

"Viewing the congregation and the sanctuary from the gallery, after the procession had entered the church, the merging of colors was striking. The red robes and throne of the Cardinal, the purple robes of the prelates, and the great grouping of white-robed altar boys gave to the scene a brilliant effect.

"The officers of the mass were as follows: Celebrant, the Rt. Rev. Augustine Van de Vyver; assistant priest, Father Eugene DeL. McDonnell, S. J.; deacon, Father Charles W. Lyons, S. J., President of St. Joseph's College, Philadelphia; subdeacon, Father James B. Becker, S. J., of Georgetown University; deacons of honor to the Cardinal, Rev. Dr. Thomas J. Shahan, rector of the Catholic University; Rev. Joseph Himmel, S. J., rector of Georgetown University; master

of ceremonies, Rev. George A. Dougherty, of the Catholic University; Frederick L. Deveraux was the assistant master of ceremonies. Among those who occupied prominent places in the sanctuary was Rev. Jos. F. Hanselman, Provincial of the Md.-N. Y. province."

The sermon was delivered by the Very Rev. Lawrence J. Kearney, O. P., Provincial of the Dominican order, and was a masterly address.

After the Solemn High Mass the Prelates and clergy with some distinguished invited guests were entertained at a banquet in the Rectory.

The Civic Demonstration.—The men had been told by the Reverend Director of the Third Sunday Service to be in the church at 3 P. M., Sunday, to receive their Souvenir badges. At the Masses that morning all the women received their badges and were asked to be on hand at the Union Station at 4.45 P. M., to meet the procession which escorted Cardinal Gibbons, who was to leave on the 5 o'clock train for Baltimore. When, therefore, Father McDonnell entered the church at three o'clock he found it packed with men, certainly over two thousand were there. Father McDonnell urged every man to march and show his staunch Catholicity in the presence of the chief men in the nation. The badges were distributed with some difficulty, and as the men filed out of the church the Brass Band of twenty pieces led the way through K Street, marching around two blocks back to the Eye Street side of the church. The men were thus strung out in order about fifteen abreast with two Brass Bands of twenty pieces each.

The President of the United States, Mr. Taft, at St. Aloysius.—Lined up in good order, the men awaited the arrival of the President of the United States, who had signified his intention of being present at 4 P. M. The crowds on all sides were dense, about thirty thousand probably surrounding the church. The band kept things lively during the wait. At 4 o'clock Father McDonnell came out and announced to the crowd that Mr. Taft was on his way. And at 4.10 the White House automobile came spinning down Eye Street, amid the cheers that went up on all sides. Mr. Taft was met at the curb by Father Rector, and with Capt. Butt, the President's Aid, was shown into the Rectory, through the lines of the executive committee, who were lined from the curb to the Rectory door. The President was presented to the assembled Prelates and Clergy in the

Rector's room. They then immediately went through the church to the balcony in front. In passing through Father Rector had all the lights thrown on. Mr. Taft exclaimed: "How beautiful! What a magnificent auditorium to speak in!" Upon the balcony, seats were provided for the President and clergy where they were to review the procession of the men. As soon as the great door of the church was swung open a deafening cheer went up. Mr. Taft smiled and bowed many times. The President sat down in the centre seat, on his right was the Cardinal, on his left, Mgr. Falconio, Apostolic Delegate. At the Cardinal's right were Rev. Father Provincial and Father Socius; on the left of the Apostolic Delegate were Rev. Father Rector and Bishop Van de Vyver. When the cheering of the crowds had ceased, Father McDonnell, pastor of St. Aloysius Church, stepped forward and made the following address of welcome to Mr. Taft and Cardinal Gibbons and Archbishop Falconio. Speaking directly to President Taft, Father McDonnell said:

Mr. President: As pastor of this church, in my name, in the name of my people, and in the name of the Catholic clergy and people of this city, yes, and of this land, I thank you for your presence here to-day. Half a century ago President Buchanan was present at the dedication of this edifice, and it is meet and fitting that after fifty years have passed we welcome the present Executive of the nation on this our Golden Jubilee.

And, Mr. President, this church and this people deserve the honor you have accorded them; for this temple was reared to the glory of God and the good of our nation, and for fifty years it has stood, as the eloquent preacher said this morning, 'a veritable citadel defending the laws of God and the laws of the land.' It stands to-day to defend everything good and pure and holy.

We have with us to-day, my people, the Chief Executive of the land, our honored President; we have with us our beloved Archbishop, a Prince of the Church; we have with us the honored representative of our Holy Father the Pope, His Excellency, Mgr. Falconio. And you three represent the only hope of our nation, the only safeguard of our Constitution. You represent Law and Order supported by the true Catholic principles. Long may you be respected and honored in this land! But, Mr. President, should the day ever come when anarchy and irreligion shall despise your high station

and rise in rebellion against the Constitution and the laws of our country, then, in that day, shall the Catholic manhood of this nation rise up, irrespective of political allegiance, and stand at your back ready to defend you and your successors, yes, and if need be, die in upholding the dignity of your high office and the integrity of our Constitution. Such men as these this church rears and has reared for the nation.

I thank you, Mr. President, for your presence here to-day. I thank you, our beloved Archbishop, and you, the honored representative of our Holy Father. Your presence has indeed been the crowning of glory of our Golden Jubilee.

The President spoke as follows:

Father McDonnell, Cardinal Gibbons, Mgr. Falconio, my fellow-citizens: I am glad to be present on this occasion, the Golden Jubilee of the foundation of this church. In our country, in this government, and under our Constitution, there is no union of church and state, but rather a declared separation of them. This has been sometimes misunderstood by those who did not know our institutions, as an indication that there was something hostile on the part of our government toward, or some lack of sympathy with, the church of God. This is as far as possible from the truth; and I have always sought, in assisting every such church on interesting occasions like this, to testify by my presence and by words of congratulation, that there is nothing which the people and the country of the United States so depend upon for progress and advancement of their ideals as the influence and power of all the churches in the community. They tend to exalt the nation. I am here today, therefore, to congratulate Father McDonnell and his congregation and the distinguished dignitaries of the Catholic Church on the growth in this community of this Church of St. Aloysius, and on the good that it has done, and to testify as a representative of the Government to the sympathy we have with this instrument and all others that make for righteousness.

The President took his seat amid the great applause of the vast crowd, and immediately the Marshal of the Parade, Mr. P. J. Haltigan, gave the order to march. With bared heads and in fine order the Men of the Third Sunday Brigade filed by to the martial strains of the bands. They numbered not less than four thousand, marching in closed ranks, about fifteen abreast. It was a proud day for our dear old

church, a magnificent demonstration of Catholic manhood. There were some negroes in line. Cardinal Gibbons said, "See, Mr. President, we have negroes in line too." Mr. President answered, "Yes I see and I wish you had more negroes in your church, you seem to know best how to manage them." After the line had passed, the Cardinal took leave of Mr. Taft and went to his carriage which was in waiting at the curb, and he and Father Provincial with another carriage filled with the clergy brought up the end of the procession. The route followed was round some squares to the Union Station. The President meanwhile, reentered the church and went to the rectory where he spent some few moments conversing with the Fathers. He was then escorted to his auto and left. Up Eye Street he came across the line of marching men. They gave a cheer and separated to let his auto pass but he cried out: "No! No! boys! I want to see you march." He then reviewed the men a second time, after which he went to the White House. Rev. Father Rector hurried to meet the Cardinal at the railway station. He there waited with the Finance Committee, who acted as a guard of honor, the arrival of his Eminence. The Post thus describes this the most remarkable feature of the three days' celebration.

"A monster meeting of the congregation of St. Aloysius Church, in honor of Cardinal Gibbons, was held at the Union Station yesterday, immediately after the civic procession had been reviewed by President Taft from the balcony of St. Aloysius Church.

The demonstration surpassed anything of its kind ever witnessed in Washington. It served to accentuate in a striking degree the remarkable character of the day's outpouring of humanity, viewed as a manifestation of patriotism, of loyalty to faith and religion, of regard for the pastors of the church.

It was a moving spectacle—a spirit-stirring scene. The festive features of the day's celebration seemed to impress itself on the multitude. Order and reverence marked the demeanor of the thousands mustered in and around the station and occupying every foot of space on the great stretch of grounds surrounding it.

The Cardinal was escorted from the rectory by delegations of the Third Sunday League of St. Aloysius' Church, the Holy Name societies of Washington, and of the several Catholic organizations participating in the civic parade earlier in the afternoon. He was ac-

companied by Rev. Jos. F. Hanselman, S. J., Provincial, and their carriages passed through a veritable sea of humanity. Men, women, and children occupied every available space along the way, and the entrance to the station was flanked on either side by representatives from nearly every parish in the District.

The venerable prelate was visibly affected by the manifestation of affection. When he came within the portals of the station he was greeted by the inspiring strains of the national anthem: "My Country, 'Tis of Thee." The vast throng united in one great chorus, and the effect was inspiring. This was followed by the league hymn, "Thy Kingdom Come" and the great hymn of praise, "Holy God, We Praise Thy Name."

The Cardinal made a brief address, expressing his heartfelt appreciation of the unusual manifestation of affection, but acknowledged to those near by that the scene, and the love and devotion, prompting the gathering, so deeply affected him that he was not able to voice his gratitude.

The demonstration of love and affection for our beloved Cardinal was very remarkable and His Eminence stated that he had never witnessed anything like it in his long life. When the Cardinal and Father Provincial arrived at the Station they were met by Father McDonnell and the finance committee, who opened with difficulty a way through an immense multitude and escorted His Eminence within the train barrier. The New Union Station concourse can comfortably accommodate fifty thousand persons and is the largest roofed room in the world. On this occasion it was two-thirds filled, while a vast crowd did not get in at all. The Superintendent told Father Rector that it was the greatest crowd ever gathered therein, and he calculated that there were in and about the station that afternoon sixty or seventy thousand people. There were not less than twenty thousand inside. Thousands of small slips containing the words of the National Anthem "My Country 'Tis of Thee," and the hymns "Holy God" and "Thy Kingdom Come," were distributed through the crowd at the church and at the station. The two brass bands of twenty pieces came together near the middle of the great concourse, and Rev. Father Rector stood up above the crowd and asked them to take their papers and sing "My Country 'Tis of Thee." The bands struck up and there arose a chorus of twenty thousand voices. Then the two hymns were sung,

The Cardinal and indeed all of the clergy stood transfixed, and it is safe to say that never again, in this life do they expect to hear the like. It was grand beyond conception, and brought tears to the eyes of the Cardinal and those about him.

All aboard! The Cardinal took his car. Cheer after cheer arose as he went down the platform and continued till the train pulled out.

An experienced judge in such matters said to one of the Fathers: "Father; a man who has not seen this whole celebration will not be able to take in its magnificence." Another said: "And those who have not seen it will hardly fail to think the simplest description an exaggeration, though it would be hard to exaggerate the simple magnificence of the Jubilee."

Solemn Pontifical Vespers.—The Papal Delegate, Mgr. Diomede Falconio, pontificated at the Solemn Pontifical Vespers celebrated in the evening. The Catholic Church has in her ritual few ceremonies more beautiful or imposing than Pontifical Vespers. While it has been sung on festal occasions by various prelates, yet this is the first occasion on which Mgr. Falconio has pontificated at the ceremony in this city. He was assisted by Mgr. Ceretti, the auditor of the Apostolic Delegation, and Father Timothy Brosnahan, S. J., an old parochial school and Gonzaga boy. Rev. Hector Papi, S. J., of Woodstock College, and Rev. William Kean, S. J., were chanters.

The church was densely thronged for the service. The scene within the sanctuary was beautiful and the high altar was again brilliantly illuminated as for the Pontifical Mass.

The sermon was preached by the Rev. Aloysius Brosnan, S. J., of Georgetown University, whose eloquent and forceful portrayal of the true meaning of the Jubilee made a deep and lasting impression on the large and attentive congregation. It was the sacredness of the place which prevented the people from cheering at times, for the preacher felt every word he uttered.

St. Aloysius' Sanctuary Choir was never heard to better advantage than in the music of the evening Vesper service.

Last Day of the Jubilee.—The celebration came to a close Monday morning at 10 o'clock, when the Rt. Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore, celebrated High Requiem Mass for the deceased pastors and people of the parish, before a large congregation and a

crowded sanctuary of visiting clergy. Rev. Wm. J. Tynan, S. J., to whom St. Aloysius' parish is so deeply indebted, was Deacon, and Rev. Patrick Quill, S. J., one of the distinguished and esteemed priests from the parish, was sub-deacon.

The sermon was by Mgr. Mackin, pastor of St. Paul's Church. By reason of his forty years of service as a priest in the Archdiocese of Baltimore, which includes Washington, he knew many of the pastors of St. Aloysius Parish, and he reviewed at length the traits of each of these churchmen, who in the days of the past served the parish with such great fidelity. Of all the services this was the most affecting, and of all the sermons Mgr. Mackin's was the most sadly touching. Standing there with his snow white hair, before a congregation of the old people, who themselves had lived with the past and well loved memories of the priests, who made the past and the present possible, he described in the simple words of an old man, the simple lives of the heroes, Stonestreet, Wigot, Maguire, Clark, McGurk, Fulton, and the others who had been to him, as he stated, and to thousands an inspiration and a rebuke. And so the Golden Jubilee celebration of this grand old church closed, having brought to our people and many far from God the grace of God, and to the memory of our Fathers, who in less propitious times raised this noble temple to God, the honor and gratitude they so well deserved.

THE COLLEGIUM MAXIMUM AT TORTOSA.

Rev. and Dear Father,

P. C.

The Collegium Maximum of the Province of Aragon is situated in the Ebro Valley, in the extreme south of Cataluña, on the eastern coast of Spain. The *Colegio del Jesús* or Theologate is in the little *Arrabal del Jesús*, a suburb of the ancient city of Tortosa. San José, namely the House of Philosophy, and the Observatory of the Ebro lie about a mile and a half further west on the outskirts of the town of Roquetas. There is but one rector for all departments. Excellent private telephone communication and several days residence each week at San José keep Father Rector in perfect touch with the Philosophers and the staff of the Observatory.

The *Colegio del Jesús* is an old monastery of the Franciscans, and was built in 1737. It is the property of the Bishop of Tortosa, and was lent to the Society first in 1864 and again in 1879, after those troublesome days of the expulsion of 1868. The building is four stories high. Built of stone, with walls nearly three feet thick, it stands to-day weather stained and brown with age, but as firm and as solid a structure as on the day of its completion. In shape it is square, with an additional wing attached to the south wall. The patio or interior court and the cloister, which completely surrounds the patio, are of the typical monastic type of Spain. A well of crystal water occupies the center of the patio and several beautiful palm trees and magnolias help the trailing rose vines to form a perfect garden.

While old, the building, all in all, is quite comfortable. The Franciscan cells or rooms are about the size of the rooms at Woodstock. For the most part they are bright and cheerful. Some few rooms that face the street are dark by reason of the old, unremoved monastic screens so placed upon the windows as to prevent the monks from watching "the world," amid the very rare and drowsy traffic of the little plaza below.

The community chapel is small and inconvenient. As the monks evidently used the old monastic choir of the adjoining church for Mass, etc., some arrangement had to be made in conformity with existing conditions. A small room on the second floor is occupied as the community chapel. However, the class rooms and Refectory are sufficiently bright. Throughout the house the floors are of a red brick tile which has certainly resisted well the wear of nearly two centuries of use.

The House Library and Theologians' Library are both very good. They possess many old and valuable volumes dating back to the first days of the Society. Indeed it has been a cause of surprise to me how our Fathers in Spain have managed to possess such valuable libraries, despite the loss of property and trials of numerous expulsions. Only strong faith and trust in God can explain the success of superiors in providing for the needs of their subjects after the hard life of exile.

In point of grounds we are unfortunate. A high stone wall surrounds our little garden, possibly some two hundred and fifty feet long by seventy-five wide. This serves us for recreation in clear weather. On rainy days we retreat to the cloister. However, rainy

days are few and far apart, as the climate here can hardly be surpassed.

About a mile and a half west of our *arrabal* we have San José, the House of Philosophy. The grounds and buildings are the property of the Society. As San José was built but some few years ago, it contains more modern conveniences than our historical structure, the *Jesús*. The main building is three stories high and forms the letter U. It is much smaller than Woodstock. Besides its use as a House of Philosophy it has ample accommodations for priests and laymen desirous of making the Spiritual Exercises. It is at San José the Theologians spend their Thursdays. Here we enjoy larger grounds and rest our minds among the orange and lemon groves.

Adjoining the main building of San José is the Science Building, which contains the class rooms and laboratories of Physics and Chemistry. The equipment of these laboratories is excellent. The close proximity of the Observatory presents unrivaled opportunities to the Philosophers for the study of the most modern instruments in atmospherical, electrical, seismological and astronomical work. There is always at least one scholastic spending the years of the regency in the Observatory. By this means and by frequently sending scholastics for special studies in the Universities, the Province of Aragon is making wise provisions for the future. The scientific spirit of this province needs no comment. The Observatories of Manila and the Ebro are monumental works of which the Society may be justly proud.

The Observatory of the Ebro, the third department of the Collegium Maximum, needs no introduction to the readers of the LETTERS. The work of Father Cirera and his assistants is well known among Ours. It was to Father Cirera's untiring efforts that the observatory owes its foundation. It was in 1903 that Rev. Father General approved the plans and gave permission to start the great work. As the proposed Observatory lay in the narrow path of the total eclipse of the sun on August 30th, 1905, Father Cirera set to work with tireless energy to complete his task before that date. Accurate and tedious work lay ahead of him and his able assistants. The construction of solar and electrical pavilions, the installation and testing of numerous and delicate apparatus was to consume much time. However, everything was in smooth running order be-

fore the expected date, and the eclipse of August 30th, 1905, found many distinguished scientists of the Society working either at Tortosa, or in conjunction with the new Observatory. For an interesting description of the apparatus used and of the work done during the eclipse I should refer readers of the LETTERS to "Notice Sur L'Observatoire et Sur Quelques Observations de l'éclipse du 30 Aoút, 1905, par le Pére R. Cirera, S. J.," which forms the first number of the reports of the Observatory. This report contains also the history of the Observatory.

The Observatory may be said to contain three principal departments, namely, Magnetic, Electrical and Solar. When we consider that for accurate magnetic and electrical observations a situation is required far removed from heavily charged wires of commercial electricity, we soon discover, that considered scientifically, the situation of Tortosa is ideal. There is not a single electric tramway in the Ebro Valley. The importance of this point can be seen, when we learn that the Magnetic Observatory of Parc de Saint Maur, near Paris, was obliged to seek a refuge in Val Joyeux, and that such well known observatories as Greenwich, Kew, Niza, Lyon and Manila have been hindered seriously in their work by reason of the proximity of electric tramways. Consequently the observations of the Ebro Observatory are increasing in value every day, as the great observatories elsewhere find themselves handicapped more and more by commercial progress.

The buildings of the Observatory present a pretty appearance when seen from the surrounding country. Some attention was given, in the construction of the pavilions, to architectural beauty and not without success. The two largest in point of size are the *Casa-Oficinas* or Residence and the Electro-meteorological Building. The former is three stories high, the latter two stories. The pavilions proper are the Astrophysical, the Seismological, Magnetic of Variation, Magnetic for absolute observations, and the Pavilion of Electrical Installation. Besides the pavilions, numerous meteorological instruments have stations here and there in the grounds. Those of our teachers of Physics who desire to see the nature of the work done in the Magnetic Section should procure No. 3 of the Memorias del Observatorio del Ebro. This includes a report of the work done by Father Merveille and "Notas presentadas á la Academia de Paris" by Fathers Cirera and Balcells. It also contains "Teorías sobre el Magnetismo Terrestre."

The report is well illustrated by photographs of the instruments used. In fact these photographs will be found far superior to those published even in the most modern text books.

Many customs of the Old Society are preserved here at Tortosa. The public discipline in the refectory, the kissing of the feet of the poor, and the instructing and preaching to the poor at the college gate still help to form the interior spirit.

On the eve of important feasts those who have permission to take the public discipline enter the refectory and kneel as at Culpa. The *sotana* is worn backwards, the *manteo* or cloak covering the bare shoulders. When the community is seated all lights are extinguished. The Senior recites the culpa, then each one punishes himself. At the conclusion the *disciplinarians* retire to their rooms to dress. All are supposed to return to the refectory as soon as possible. A rather amusing story is told of a young novice at Gandía. His idea of the public discipline was that each one was supposed to discipline the novice kneeling directly in front of him. When the lights were extinguished and the culpa recited he put his ideas into vigorous practice. Of course he was quickly instructed.

The preaching to, and instructing of, the poor at the college gate gives a splendid chance for the exercise of zeal for souls. Every Saturday three are appointed for the following week to instruct and preach to the numerous local and transient poor, who come to the college gate for food. While the men and women are being exhorted by the senior of the band, the remaining two apostles gather the children together to teach the frequently neglected little ones the prayers and catechism.

The kissing of the feet of the poor is an interesting and edifying sight. At times I think it borders on the heroic. A motly crowd of about twenty beggars, never women, are marshaled in the little court near the Porter's Lodge. The Fathers and scholastics who wish to perform an act of heroic humility enter the little court and kneeling kiss the ground. Rising they go from beggar to beggar, kissing the feet of these poor of Christ. As the beggar of North-eastern Spain generally wears nothing but a sandal to protect his dust-covered, and frequently bare feet, from the ground one need not be told why I call this kissing of the feet an act of heroic humility. It is indeed an edifying sight to watch the community, a truly amusing one to watch

the beggars. As these wanderers find the heavy gate closed and see so many of the community entering and kneeling to kiss the ground, their fright begins. They look sheepishly towards the closed gate, and then at one another. Slowly it dawns upon them that this must be a religious act. First one, then another, then all nervously remove their battered hats. Some in their fright giggle nervously; others fumble in their pockets for their beads. They do not know exactly what is expected of them. All instinctively draw back their travel-stained feet. They realize that a heroic act of humility is being performed.

I must confess I have found much to interest me in our little *arrabal.* The peasants here, for the most part, wear the ancient costume of the province of Valencia. It consists of knickerbockers of a loose, flapping type, in color generally dark blue; a loosely fitting white or dark shirt bound at the waist by a black sash; footless stockings of virgin blue or white, and sandals bound to the bare feet by two strips of cloth. The head is protected from the sun's rays by a large *pañuelo* or handkerchief bound around the forehead. It is realy a picturesque and edifying sight on the great feasts of the church to see some three or four hundred men of the Sodality, in their varied colored costumes, going to Holy Communion. The women's dress differs but little from the European peasant dress. However, in Tortosa proper almost all have long since disdained the simple peasant dress for the more modern Parisian types. Yet the Tortosans might well learn from their more simple neighbors some of that strong Catholic faith, which, in days past, wrote those wonderful pages of Spanish history.

That this spirit of faith lives in our little *arrabal* is proved. At every turn the little children run to kiss your hand, to ask you for a "*stampita*," or holy picture. The church bell tolling seven strokes and one tells you that the Blessed Sacrament is to be carried to the dying. It is a sign also that many of the faithful, both men and women, are hurrying to the church to accompany the Master as He goes forth from his home in the Tabernacle to strengthen the dying one.

Another custom of Catholic spirit in our little pueblo is that of the Sereno or night-watchman calling out the hour. Every night, at a few minutes before ten o'clock, the three Serenos of our little village come before the church door and await the stroke of ten to begin their

night watch. They are dressed in a long coat and armed with a spear and lantern, like the watchmen of Shakspearian plays, as the clock strikes they face the church. Then the leader of the little band intones in a clear, loud voice, "Alabado sea Dios! Sereno! Las diez han dado!" (Let God be praised! The sky is clear! 'Tis past ten o'clock!) The word "nublado" is substituted for "sereno" if the sky is cloudy, "lloviendo" if it is raining.

The surrounding country presents scenery that will repay the experiment of long walks. An hour and a half of easy walking brings you to the top of the neighboring mountain which separates the Ebro Valley from the waters of the Mediterranean Sea. The view from the highest point, "La Cruz," is truly beautiful. Below you descend terraces of Olive trees down to the foot of the mountain and then on to the blue waters of the Mediterranean. A distant sail or a fishing bark completes the picture. You turn and below you and to the west, lies the Ebro Valley with its winding river flowing into the sea. It was up this valley that Hannibal led his forces to conquer the Roman garrison of Dertusa, now Tortosa. The rocky peaks of Monte Caro hem in the valley to the west. The white clouds that cling to Caro's peaks are in striking contrast to the virgin blue sky of Spain. Those same wild mountains to the west present beautiful scenery to one willing to lay aside his books for a few hours.

The old city of Tortosa contains much that is interesting. The old fortifications, rising boldly above the river, date back to the time of the Romans. The old cathedral, built in 1158, ten years after the Moors were driven out of Tortosa and across the Ebro, contains many interesting relics, especially of the Anti-Pope, Benedict XIII, who was once Bishop of Tortosa. Streets and houses still exist from the days of the reconquest of Cataluña from the Moor.

A last word. Though our *Colegio del Jesús* is old and shows indeed the signs of age yet the spirit of charity within its walls is ever young. Spiritual writers say a man is made happier by acts of charity and kindness to others. If so then happy indeed must be the lives of our Spanish scholastics at Tortosa.

AN ODD ROAD TO ROME.

Many roads lead to Rome, all of them wonderful, and some very odd; but the oddest one I ever knew was discovered in the Hawaiian Islands. The facts are these. In the fall of 1901, Father Eugene Magevney, S. J., and myself, missionaries of the Missouri Province, found ourselves giving missions in the far distant Hawaiian Islands. Just how we managed to get there and what spiritual fruits we gathered, this story doth not tell. Those things were eloquently narrated in other communications to the WOODSTOCK LETTERS from the pen of Father Magevney. We began our work in Honolulu, the Capital of the Islands. This city is large and quite modern in its improvements. It is also very beautiful and picturesque, situated, as it is, on the bay, in an immense cove, and semi-circled by a row of majestic and towering extinct volcanos. We opened a three weeks' mission in the cathedral and its success was beyond our most sanguine expectations; for the services were constantly attended by vast throngs of both Catholics and Protestants, all eager to hear the first American Catholic Missionaries who had come to the Isles.

Amongst the devout Catholics in daily attendance was Mrs. Fred Macfarlane, a wealthy and refined lady, whose education had been received in the best convents of Europe. By blood she was half Hawaiian, her mother being a native and her father a German, Weiderman by name, who had settled in the Islands and had gained much wealth and influence. The husband of this lady was Mr. Fred Macfarlane, a Protestant and of Scotch descent. This gentleman together with his brother Ned, an old bachelor, was owner and proprietor of the most popular and elegant hotel in Honolulu, the "Royal Hawaiian." When the mission was in full swing, Mrs. Macfarlane called and extended to us a pressing invitation to visit her family at their cottage on the fashionable Waikiki beach. His Lordship the Bishop thinking well of the matter, we gladly accepted the invitation. The following evening the carriage called, and we were driven past the palace of Ex-Queen Liliuokalani along a stately and picturesque highway, until finally we reached the open country where we saw many fine taro gardens and pine-apple orchards. At last we reached

the cottage located on the beach of Honolulu Bay. After a good supper, which had been prepared and served by Japanese maids, chairs were brought out into the yard; and there seated under the luxuriant palm, mango and guava trees we enjoyed the cool breeze and the ocean scenery. Afar out the big billows swept majestically but broke roughly as they reached the coral reefs, which peered above the surface some miles from the shore. Numbers of bathers were enjoying themselves in the surf; and further away, natives could be seen riding their frail canoes in the heavy breakers. It is no wander that, awaked by these beauties of nature, some troubadour sang:

"O Waikiki! O scene of peace!
O home of beauties and of dreams!
No haven in the Isles of Greece
Can chord the harp to sweeter themes.

But earthly joys are close to the shadow of sorrows. As every rose has its thorn so every mosquito has its sting. The mosquitoes of the Islands must have heard of our arrival, for they gathered in hordes and began their nefarious and sanguinary traffic. For our consolation we were told that these mosquitoes were of American importation, and that formerly the Islands were free from these pests. Judging from their activity and ingenuity we agreed at once that they had Yankee blood in their veins and were crying for more. They seemed to recognize us as long lost relatives, and became quite affectionate as they presented us with tokens of kindness to be reserved for our own special use, or to be forwarded to their cousins and sisters and aunts across the waters. At this crisis Mr. Macfarlane arose and stepping into the house returned with a handful of cigars and said: "Fathers, I don't know if you smoke. But if you do, here are some good cigars." "Thank you very much, Mr. Macfarlane," replied my companion, "but I never smoke." "And thank you very much, Mr. Macfarlane," replied the writer, "but I always do."

Lighting our cigars, the host and myself tried hard, but in vain, to save ourselves and the company from further injury. Our visit lasted more than an hour, and we realized that it was time for hard worked missionaries to be in bed. We bade all a pleasant goodnight and happy dreams and were soon again at home in the Bishop's house.

The following morning just before the last mass, Mrs. Macfarlane drove up in her carriage and alighting quickly rushed towards me and exclaimed excitedly, "O Father, I have such good news! Guess what it is!" "I am glad indeed," I replied, "but I can't guess. What is it?" "O" she replied, "it is almost too good to tell, and it was so sudden! Fred is going to become a Catholic. Last evening, as soon as you left, Fred said, 'Well Minna I have made up my mind at last to join the Catholic Church. I had thought of this seriously for years, but I could never take the step. What held me back was the thought that I would be obliged to quit smoking and could never again take a punch with my friends. But last night when I saw Father Boarman smoking that cigar and enjoying himself even in the company of my punch the matter was settled once and for good. So you may tell him that I will be down tomorrow night and join the convert class." Fred kept his word, and by the close of the mission was baptized and received his first holy communion. After this mission our work was extended to other important cities of the Islands. The time finally came for our homeward journey. Standing on the deck of our good steamship, it was with saddened hearts that we bade a last "Aloha!" to our friends on shore. And as the Islands began to grow dim in the distance we recalled the words of the poet,

"Hawaii nei—of many one thou art,
Each scattered fragment an essential part.
No jewel setting is more fair than thee,
O em'rald cluster in a beryl sea!
Thy life is music—Fates the note prolong!
Each Isle a stanza and the whole a song."

The following winter we were giving a mission in Chicago. The Macfarlane brothers had come over to California where Ned the bachelor was married to a Catholic lady. He had left California and was en route to Europe on his bridal tour. One day in the midst of this mission I was startled upon receiving a telegram from San Francisco. It read: "Go at once to the Auditorium Annex. Ned very ill with pneumonia." Signed Fred Macfarlane. I hastened at once to the hotel and found Ned dying. It was a touching scene. Married but a few days, far from his sunny home, in a freezing north, in the midst of strangers, his youthful bride kneeling in tears by his bed, poor Ned was indeed an

object worthy of deepest compassion. But not a moment was to be lost. I hastily instructed and baptized him, and heard his confession and anointed him. I assisted him in his last prayers and had the consolation of seeing him die in true sentiments of devotion, and with resignation to God's holy will.

His body was taken home. Old lady Macfarlane who was still alive and residing in the Islands, upon hearing of the conversion of Fred and the happy death of Ned, resolved at once to follow their footsteps into the Catholic Church.

These facts of mission life are narrated to manifest some of the wonderful workings of Providence and to remind us that odd ways may lead to Rome, and trivial circumstances may open the gates of Paradise.

M. I. BOARMAN, S. J.

DOCUMENT.

ORDINATIO.

A. R. P. FRANCISCI XAV. WERNZ

De novo periodico libello in America septentrionali publicando.

PROŒMIUM.

A. R. P. Anderledy jam die 26 Octobris 1891, approbaverat ordinationem de periodico libello semel singulis mensibus in Provincia Marylandiæ-Neo Eboracensi publicando. Quæ ordinatio, cum propter injuriam temporum hujusmodi libellus periodicus non fuisset editus, practicum effectum non est sortita.

Crescente vero necessitate novæ cujusdam elucubrationis periodicæ ad causam Catholicam in universa America septentrionali frequentius sustinendam inter diversos cœtus et gradus omnium civium, denuo Præpositi Provinciales aliqua Patres periti illarum regionum consilia contulerunt atque post maturam diligentemque deliberationem ad eam pervenerunt conclusionem, quamprimum libellum periodicum, cui nomem: "America, A catholic review of the week," in forma a "Tablet" usitata nostrisque temporibus magis accommodata, singulis hebdomadis esse publicandum; cui suo tempore, aut singulis mensibus ad instar "Razon y Fé," aut saltem unoquoque trimestri ut fit ab Actis theologicis Oenipontanis, accedat alia elucubratio periodica superioris ordinis, in qua specialia studia et commentaria de disciplinis a Nostris excolendis publicentur.

Quæ consilia, cum multum videantur esse commendanda et laudanda, omnino rata habeo, ideoque approbo ut imprimis hujusmodi libellus hebdomadarius tanquam opus commune, in quo Provinciarum Californiæ, Canadensis, Marylandiæ-Neo Eboracensis, Missourianæ, et Neo Aurelianensis et Missionis Novi Mexici et Coloradi zelus apostolicus et scientia Catholica, unio et caritas mirifice eluceant, sub speciali patrocinio Beatissimæ Virginis Mariæ Immaculatæ Conceptæ ad majorem Dei gloriam publicetur.

Ordinatio vero A. R. P. Anderledy suo tempore scite data denuo videtur esse confirmanda, sed novæ rerum conditioni accommodanda, ut deinceps ab omnibus ad hoc opus collaboraturis tamquam clara stabilisque regula ob oculos habeatur atque religiose observetur.

I. DE FINE LIBELLI PERIODICI.

Hujus libelli periodici finis est imprimis inter lectores, sive Catholicos sive acatholicos, neque inter solos viros

doctos, sed omnium cultorum civium classes et societates, intemeratam veræ Ecclesiæ Christi doctrinam positive et luculenter proponere, demonstrare, illustrare, propagare; sana principia Catholica in omni ordine scientiarum strenue tueri atque defendere; errores, sive doctrinales sive historicos, contra fidem Catholicam, mores Christianos, disciplinam ecclesiasticam, Sedem Apostolicam atque Ecclesiam Catholicam prolatos sedulo dissipare; et præsertim cum vigilantia et diligentia temerarias novitates, statim ac proferuntur, patefacere ac solide refutare (Cfr. Cong. Gen. XXV, Decr. 16, n. 5, in fine). Quare hic libellus periodicus sit atque habeatur a quamplurimis dux quidam et magister, qui in quæstionibus continuo emergentibus suppeditet *regulam sentiendi cum Ecclesia* et palam faciat principia Catholica, unde in controversiis excitatis pendeat solutio, veritas manifestetur, errores etiam in principalibus ephemeridibus melioris formæ contenti detegantur; uno verbo, ista elucubratio "America" fiat, quod a tot viris pro universa America septentrionali exoptatur: "An authoritative exponent of Catholic sentiment."

2. DE ARGUMENTIS IN LIBELLO GENERATIM TRACTANDIS.

Quo fine attente considerato, ejusmodi libelli munus est non solum theologicas, philosophicas, sociales, physicas, historicas ac litterarias disciplinas pertractare, sed etiam alias quæstiones quæ cum ecclesiasticis disciplinis quoque modo sunt connexæ, vel ad Ecclesiam, societatem civilem ac rectam juventutis institutionem et educationem pertinent, vel generatim a Nostris hominibus sive in scholis sive scriptis libris tractari possunt et solent, adhibitis veræ doctrinæ principiis enodare, semper ob oculos habitis *lectoribus* pro quibus est scribendum. Imo ab argumentis hujus periodici libelli quædam non sunt exclusa quæ directe quidem ad religionem non conferunt, sed tamen utilia sunt ad quosvis viros doctos et cultos Ecclesiæ Catholicæ conciliandos.

Quæ res in singulis fasciculis hujus elucubrationis periodicæ contentæ hisce fere vel similibus rubricis enumerari possunt:

1. The events of special interest to Catholics (Chronicle, Ecclesiastical News).
2. Leaders, or short articles (Questions of the day).
3. Occasionally longer articles, but divided into series.
4. Editorial comments.
5. Book notices and reviews (Literature).
6. Brief notes on some of the subjects mentioned above (Education, Schools, Sociology, etc.).
7. Correspondence, queries, etc.

Denique, licet finis hujus libelli periodici variis istis modis enumeratis sit obtinendus, ut necessariæ consulatur varietati; tamen præsertim ad illum dirigendi sunt *articuli* vere originales, solide apteque conscripti, quamplurimis lectori-

bus supra No. 1. commemoratis utiles atque grati, non solis quibusdam specialium studiorum cultoribus. Quibus in articulis ne pariter desit illa varietas quæ delectat, præter diversitatem *materiæ* et *scriptorum*, curanda est *brevitas*, qua unumquodque argumentum ut plurimum uno articulo absolvatur, vel certe ad paucos restringatur neque ad multos excurrat ad instar multorum capitum amplissimi operis.

3. DE SPECIALIBUS LIBELLI ARGUMENTIS.

Quæstionibus præsertim recentiore ætate exortis insistendum erit, atque ut plurimum in rebus jamdudum fuse tractatis non est immorandum.

Argumenta non tam nova quam novo quodam modo proferenda, nova temporum adjuncta ad Ecclesiæ doctrinam exigendo novasque errorum formas diluendo.

In rebus acriter disputatis (præsertim si alienæ gentis conditionem ullo modo attingant) sedulo conformandæ erunt sententiæ dictis Patrum Societatis aliorumve in re probatissimorum auctorum.

In notitiis chronicis et ecclesiasticis vel epistolis et relationibus (Chronicle, Ecclesiastical News, Correspondence) ex aliis regionibus, præsertim ex Alma Urbe, de personis et rebus ecclesiaticis vel civilibus publicatis sedulo curent ut imprimis *facta* vere, accurate, sobrie referantur, atque omnino caveant a *judiciis* sinistris parumque moderatis de ipsis *factis* proferendis, quibus Prælati ecclesiastici, magistratus civiles, Christifideles, homines honesti, præsertim alterius nationis, merito offendi possint.

4. DE REBUS IN LIBELLO VITANDIS.

Res mere politicæ aut sæculares procul a libello nostro exulent. Imo vitandæ quoque sunt quæstiones inter ipsos Catholicos acriter disputatæ, dummodo ne fidei integritas in discrimen veniat. Similiter si de rebus politicis et sæcularibus incidant quæstiones intime connexæ cum fide Catholica et bonis moribus, profecto ab argumentis huic libello periodico propriis alienum non est, sana principia doctrinæ; Catholicæ, unde solutio pendet illarum quæstionum connexarum, dilucide exponere atque solide probare et defendere, ita tamen ut scriptores nostri nulli factioni politicæ favere vel in ipsas res mere politicas et sæculares ingredi videantur.

Qua in re nostri scriptores potissimum cauti sint oportet, si facta et gesta politica sive propriæ nationis sive aliorum populorum, quæ cum religione immediate non connectuntur, non tantum referuntur, sed etiam pro suis privatis opinionibus dijudicare velint.

5. DE RATIONE ARGUMENTA TRACTANDI.

Argumenti tractandi ratio imprimis erit perquam accurate, luculenter, benigne doctrinam Catholicam exponere, et solide probare, res controversas ad strictam ratiocinii tru-

tinam revocare, rectam in adversariis mentem verique cupidam, quantum fieri possit, existimare, nemini quidquam tribuere, nisi quod vel ipse aperte declaraverit vel ex ejus verbis evidentissime eruatur. Numquam vero utantur Nostri sive in articulis sive in recensionibus aliisque libelli publicationibus, etiamsi adversariorum calumniis provocentur, stylo acerbiore quam viros religiosos decet (Cfr. Cong. Gen. XV., Decr. 11, et Cong. Gen. XXV. Decr. 16, n. 3.).

In omnibus vero hujus libelli periodici elucubrationibus, præter alias optimas qualitates, etiam emineat sobrietas quædam et urbanitas, puritas atque adeo elegantia styli ad regulas sanæ artis exacti.

6. DE REVERENTIA SCRIPTORIBUS CATHOLICIS DEBITA.

Si quis Catholicus argumentum aliquod minus recte tractaverit, et emendatio necessaria videatur, vera sententia cum magna quidem urbanitate, modestia et caritate, sed absque molli assentatione proponenda erit, ita ut nulla sit talis Nostrorum elucubratio qua lectores jure offendi possint (Cfr. cit. Cong. Gen.). Si autem scriptor qui in aliquo defecerit sit Prælatus aut vir magni nominis, consulatur prius Rector Collegii Primarii et Maximi Philosophorum et Theologorum Provinciæ Marylandiæ-Neo Eboracensis, vel Præpositus Provinciæ Marylandiæ vel, quatenus expedire videatur, Provincialis loci illius scriptoris, et in gravioribus rebus etiam Pater Generalis.

Quæ normæ, n. 5. et 6. statutæ, non solum ab ipsis Redactoribus libelli periodici religiose sunt servandæ, sed etiam per Moderatorem diligenter curandum est ut ab omnibus collaboratoribus præ oculis habeantur, et etiam ab aliis qui pro suo officio per relationes vel epistolas concurrunt ad publicandas notitias ecclesiasticas vel sæculares.

7. DE MODERATORE LIBELLI.

Libelli periodici Moderator ita est nominandus ut a Superioribus meditatis Provinciarum et Missionis in Procœmio laudatarum, qui in hoc opere concurrunt, communi consensu saltem majoris partis, terna Patri Generali proponatur, ex qua ipse Moderatorum nominet. Quæ terna conficiatur ex Patribus universæ Americæ septentrionalis virtutibus religiosis et ingenio, solida scientia in philosophia et theologia aliisque disciplinis, longa experientia et judicio practico in re litteraria præstantibus.

Cum ibidem, attentis omnibus circumstantiis, expedire videatur ut sedes hujus periodicæ elucubrationis, saltem interim, sit in domo propria, ita ut Superior, Moderator et Redactores, aliique forte scriptores etiam forment communitatem sive Residentiam distinctam, licet Collegio Primario et Maximo Provinciæ Marylandiæ-Neo Eboracensis applicatam (Cfr. Cong. Gen. XXIV. Decr. 19.), Moderator libelli, si opportunum videatur, simul ad officium Superioris istius

communitatis sive Residentiæ applicatæ poterit promoveri.

Cui Superiori assistunt quatuor Consultores domus, scilicet Minister, Procurator et duo ex Redactoribus, qui communi consensu saltem majoris partis Patrum Provincialium erunt nominandi et a P. Generali approbandi suoque officio ad tramites Instituti fungentur.

Pari ratione unus ex Redactoribus rite designetur Admonitor.

Nec desit Præfectus spiritualis et legitimus numerus Confessariorum ordinariorum domus.

Tandem Patres Provinciales laudati singulari cura designent Patrem peritum, a Superiore et Moderatore atque Ministro domus et a Redactoribus distinctum, qui Procuratoris sive Administratoris officio scite et accurate et diligenti constantia fungatur.

Quandiu munus Moderatoris libelli et Superioris domus in una eademque persona videatur esse uniendum, Superior habet omnia jura et officia ad utramque rem gerendam necessaria, eidem omnes alii in domo subsunt, atque ipse Superioribus majoribus (Cfr. Procœmium et n. 16) de universo negotio respondeat necesse est.

8. DE REDACTORIBUS.

Cum Moderatoris præcipuum munus sit partem litterariam et scientificam libelli periodici scite curare, quo melius suo officio fungi possit, opera et consilio utetur—Patrum Redactorum. Qui Redactores pro numero unicuique Provinciæ assignato—scl. duo ex Provincia Marylandiæ-Neo Eboracensi, duo ex Provincia Missouriana, unus ex Provincia Californiæ, unus ex Canadensi, unus ex Neo-Aurelianensi, unusex Missione Novi Mexici et Coloradi a singulis Superioribus mediatis nominentur, præhabito tamen consensu saltem majoris partis reliquorum Superiorum mediatorum et audito quoque consilio Moderatoris libelli periodici.

Redactores vero nominandi imprimis sint boni religiosi, qui non solum verbo scripto, sed etiam suo exemplo doceant.

Porro præter præclarum ingenium et solidam in scientiis principalibus formationem, habeant rectum judicium, quo scripta aliorum secure atque sobrie recensere possint.

Deinde tum ipsi optime scribere valeant tum aliis indicare argumenta et fontes scribendi.

Cum autem fieri non possit, ut omnes omnia calleant, unusquisque aliquam disciplinam speciali studio complectatur, in qua deinceps vere emineat atque argumenta sciat docte et pro dignitate per elucubrationes a se publicatas tractare.

Quibus dotibus accedat necesse est ut Redactores in litteratura etiam recenti principalium linguarum, v. g. Anglicæ, Gallicæ, Germanicæ, Hispanicæ, Italicæ, præsertim propriæ disciplinæ, optime sint versati, atque eam factorum et personarum nostræ ætatis habeant notitiam ut scribere

sciant pro hominibus qui nostro tempore vivunt, non pro præteritis sæculis, aut parvo quodam numero selectorum virorum.

Qui Redactores postquam legitime fuerint designati, perdiligenter libello scribendo, recensendo vacent, neque a suis Provincialibus arbitrarie et imprudenter in hoc labore impediantur vel a suo officio inconsultis aliis Provincialibus et Moderatore avocentur.

9. DE COLLABORATORIBUS.

Præter Redactores, singuli Superiores mediati ut supra Americæ septentrionalis, auditis viris peritis atque præsertim Moderatore libelli, designent per diversas Provincias atque in catalogis publicent alios quoque Collaboratores idoneos, sive scriptores sive censores, qui tanti operis partem aliquam non solum de *facto*, sed ex *officio* sustineant. Nullus autem scriptor vel censor constituatur, cuius doctrina ad præscriptum Cong. Gen. V., Decr. 41., Cong. Gen. XXIII., Decr. 12, 15, 18., Cong. Gen. XXV., Decr. 6, 16., omni ex parte non conformetur.

Cum autem nemo ex improviso possit assumi inter Scriptores et Collaboratores, e quibus præsertim Redactores erunt eligendi, Provinciales inde ab initio studiorum sedulo attendant quinam ex nostris Scholasticis habeant singularem quandam dexteritatem et facilitatem scribendi, ut deinceps ipsorum ingenium toto studiorum curriculo apte possit excoli.

Præterea, ad eundem finem rite formandi Scriptores, iidem Præpositi Provinciales curent, ut etiam in philosophia et theologia nostris Scholasticis non desint scripta exercitia, v. g. in academiis aliisque similibus circulis.

Juniores quoque Professores inducendi sunt, ut quamprimum, inter justos limites et per legitimos gradus, sese non tantum docendo, sed etiam scribendo exerceant.

10. DE SCRIPTORIBUS NON ADMITTENDIS.

Libellus iste periodicus, quemadmodum sub directione suprema Nostrorum maneat necesse est, ita etiam a solis Nostris, saltem ordinarie, est conscribendus, ut opus Societatis sit meritoque possit nuncupari.

Quare viri externi, sive clerici sive laici, non simul in eodem libello multi et frequenter et mediocris scientiæ admittantur, sed solummodo pauci et in casibus extraordinariis et si sint vere insignes scriptores atque in argumento quodam speciali eminentem habeant scientiam.

Multo minus inter ordinarios scriptores hujus libelli periodici assumendæ sunt mulieres. Quodsi Moderatori ejusdem in casibus particularibus quoad mulieres vere eminentes in arte scribendi extraordinariæ quædam et raræ exceptiones videantur esse faciendæ, id fiat magna cum circumspectione et, saltem regulariter, tecto nomine mulieris.

Imo, ut huic libello sua servetur dignitas et prærogativa, etiam ex Nostris regulariter ii tantum assumantur scriptores, qui sua studia philosophica et theologica absolverunt. Hinc Nostri Scholastici, quamdiu studiis sunt addicti, operam suam in conscribendo et edendo libello non præstent, nisi raro et in rebus minoris momenti, aut si in casu extraordinario de argumento quodam specialem habeant peritiam.

11. DE REVISIONE ET CENSURA LIBELLI.

Quæ afferuntur scripta primum a Moderatore tradantur uni ex Redactoribus in illa materia specialiter perito, qui post accuratum examen cum Moderatore conferat, utrum sint e vestigio rejicienda, an auctori remittenda ut corrigantur, an demum duobus vel, pro gravitate materiæ, etiam tribus aliis censoribus inter Redactores tradenda. Neque ulla scripta prælo tradantur, antequam accurate quidem, sed cum æquitate et sobrietate, a legitimo numero censorum fuerint recognita et approbata.

A qua vigilanti censura non sunt immunia illa scripta, quæ sub rubricis: Chronicle, Ecclesiastical News, Correspondence vel similibus publicantur.

Quodsi omnes censores vel major ipsorum pars in reprobando scripto conveniant, Moderator scriptum publicare nequit; at licet omnes vel major pars illorum censorum scriptum quoddam approbent, tamen Moderator jus habeat, propter solida motiva prudentiæ, publicationem scripti impediendi vel saltem suspendendi, donec securius possit ferri judicium. Quod jus Moderatori præsertim competat, si quis ex Redactoribus seria proponat dubia de valore alicuius propositionis philosophicæ et theologicæ ex professo in scripto propugnatæ.

Redactores vero et si qui alii a Moderatore adhibeantur Censores, etiam extra Collegium Redactorum in materia quæ specialem scientiam requirit, accurate servabunt Regulas Revisorum, Congregationis Generalis X, Decr. 11., Ordinationem ab A. R. P. Petro Beckx, jussu Congregationis Generalis XXII, confectam, Congregationis Generalis XXV, Decr. 16.

Quodsi censores illi extra Collegium Redactorum assumpti favorabile de scripto dent votum, nihilominus penes Redactores et Moderatorem manet judicium de opportunitate publicationis, juxta normas supra traditas.

Pro Censura vero nullo modo habeatur judicium ejus cui ipse auctor scriptum suum legendum amice detulerit. (Cfr. Cong. Gen. XXII, Decr. 20.)

12. DE SUBSCRIPTIONE NOMINIS AUCTORUM.

Omnes Redactores et Collaboratores proprio nomine, non ficto vel abbreviato, et, si Nostri fuerint, additis litteris *S. J.*, signent principales dissertationes vel revisiones criticas a se conscriptas salva exceptione supra No. 10. facta quoad

mulieres, ita ut ipsi quoque auctores istorum articulorum publice sint responsabiles.

De reliquis publicationibus minoris momenti proprio nomine auctorum non subscriptos Moderator libelli periodici respondeat necesse est.

13. DE CONSULTATIONIBUS HABENDIS.

Præter consuetas consultationes cum Consultoribus Domus in Instituto præscriptas, semel in hebdomada, statuto die et opportuna hora, omnium Redactorum cum Moderatore fiat consultatio, in qua libello proxime edendo ultima imponatur manus et ad præparationem secuturi omnia necessaria provideantur.

Porro semel in mense, Moderator et Redactores de universa operis conditione et progressu habeant consultationem.

Singulis annis, Provinciales quoque in hoc opere concurrentes loco idoneo, v. g. in Collegio S. Ludovici, et congruo tempore, pro more inter Provinciales in Gallia et Hispania recepto, conveniant, ut etiam de statu, progressu, immutationibus hujus periodici deliberent. Quibus consultationibus præsideat Præpositus Marylandiæ-Neo Eboracensis, in cuius territorio sedes hujus libelli periodici reperitur constituta.

14. DE RATIONE REDDENDA CIRCA ADMINISTRATIONEM.

Semel in mense, Superior domus et Moderator libelli periodici cum Procuratore, cui cura rei familiaris demandetur, et aliis Consultoribus domus simul conveniant, ut ratio reddatur a Procuratore de iis quæ postremo mense accepta atque expensa sint, vel proximo expendi debeant. Saltem semel singulis annis, vel sæpius, si Provincialibus ita videbitur, integra ratio totius acceptæ et expensæ pecuniæ a Moderatore et Procuratore subscripta imprimis ad Provincialem Marylandiæ aliosque Provinciales in opere concurrentes et ad Rectorem laudati Collegii Primarii et Maximi, cui domus est applicata, rite deferatur.

15. DE REBUS TEMPORALIBUS.

Cum ex No. 7. hujus Ordinationis domus Redactorum et Scriptorum tamquam membrum applicata sit Collegio Primario et Maximo Provinciæ Marylandiæ-Neo Eboracensis et simul sit res communis omnium Provinciarum et Missionum in hoc opere concurrentium, unicuique Provinciæ vel Missioni competit pro rata parte pecuniæ ab initio vel postea isti domui scriptorum a singulis Provinciis vel Missionibus collatæ jus ad bona mobilia et immobilia illius domus Redactorum et Scriptorum, si forte domus illa scriptorum dissolvatur.

Quamvis domus Scriptorum, ad tramites Decr. 19. Congr. Gen. XXIV., applicatam habere possit dotationem sive fundationem, v. g. a liberali benefactore subministratam, ex cuius stabilibus reditibus Redactores aliique Scriptores sus-

tentari possint, tamen, deficiente illa dotatione, imprimis curandum est ut sufficiens habeatur pecunia ad ordinarias expensas solvendas.

Procul dubio minus expedit, ut propriis curis et sumptibus Societatis hujusmodi libellus periodicus publicetur, sed optimus, etiam communi experientia comprobatus, videtur esse is, quo per aptum contractum insigni cuidam editori Catholico publicatio libelli committatur. Quo in contractu omnia ita disponenda sunt, ut suprema directio libelli maneat penes Patres Societatis et cavendum ne nostri scriptores fiant quasi mercenarii magni cujusdam editoris.

At cum hujusmodi insignis editor nunc statim inveniri non possit, interim publicatio novi libelli periodici nostris curis et sumptibus pro more jam recepto fiat.

Porro præter pecuniam quæ ad sumptus communiter faciendos præ manibus haberi debet, in mensa publica ("bank"), vel in tuto alio loco tantum pecuniæ utiliter collocatur, quantum, Patrum Provincialium judicio, unius anni impendiis sufficere videbitur. Anno vero exeunte, solutis omnibus debitis completaque pecunia deposita de qua modo dictum est, si quid supersit pecuniarum, id omne seponatur ut domus Redactorum et Scriptorum paulatim sufficientem fundum reservatum, judicio Patrum Provincialium definiendum, habeat, ut casibus quoque extraordinariis sit provisum neque omnia pendeant ab annuis reditibus libelli periodici.

Superabundantes vero reditus singulis annis distribuantur inter diversas Provincias, pro rata parte pecuniæ ut supra collatæ et, juxta normam a Patribus Provincialibus stabiliendam, etiam pro numero sociorum, qui ab unaquaque Provincia, ad edendum hunc libellum in Domo Scriptorum operam dederint.

Quidquid vero ex his superfluis reditibus obtigerit, id in singulis Provinciis aut Arcæ Seminarii aut, si huic jam sufficienter fuerit provisum, Arcæ Fundationum omnino attribuatur.

16. DE REGIMINE ATQUE DISCIPLINA RELIGIOSA ET DOMESTICA.

Cum hujus libelli periodici publicatio sit opus communi jure et periculo omnium Provinciarum Americæ septentrionalis susceptum, etiam directio libelli et Collegii Redactorum communis sit iisdem Provincialibus.

Cui rei non obstat quominus unusquisque Provincialis ad Moderatorem observationes transmittere possit. Quarum ille rationem habebit, si easdem jussas et opportunas deprehenderit, secus rem cum aliis Provincialibus communicabit, ut ex judicio saltem majoris partis causa definiatur, nisi in casu discordiæ ad Patrem Generalem videatur deferenda.

Quoad disciplinam vero religiosam et domesticam, Redactores aliique in illa Domo Scriptorum degentes Superiori

Domus in omnibus immediate subiecti esse debent. Quæ subiectio circa religiosam disciplinam singulari modo servanda est etiam quoad Præpositum Provinciæ Marylandiæ-Neo Eboracensis, in cuius territorii Domus Redactorum sita est, et qui idcirco singulis annis peragit regularem visitationem Provincialis de personis et rebus, atque insuper specialem quandam exercet vigilantiam de ipso libello periodico.

Similiter iidem Redactores in universo opere libelli periodici et negotiis scribendi Moderatori ceu immediato Superiori obedire tenentur. Hinc opera a proprio officio Redactoris et Scriptoris aliena, etiam rogati, non suscipient inconsulto eodem Moderatore.

Rector laudati Collegii Maximi et Primarii, cui domus scriptorum est incorporata, solummodo habet præcedentiam, v. g. in refectorio Domus Scriptorum, jus exigendi rationem n. 14. præscriptam, et si quam aliam facultatem Provinciales in opere concurrentes expresse ipsi concedere nec potius Provinciali Marylandiæ-Neo Eboracensis relinquere velint.

Denique Redactores aliique scriptores forte huic domui adscripti non censentur applicati Provinciæ Marylandiæ-Neo Eboracensi, sed cum omnibus suis obligationibus et juribus, etiam quoad Congregationes Provinciales, continuant manere addicti illi Provinciæ ad quam pertinent.

17. DE SACRIS MINISTERIIS ET VACATIONIBUS REDACTORUM.

Provincialium in hoc opere concurrentium erit statuere, quænam generatim sacra ministeria, præsertim extra civitatem in qua domus scriptorum sita est, præter ordinarium scribendi laborem, officio illorum quam maxime proprium, a Redactoribus suscipi possint, et quid extraordinariæ recreationis causa, servatis consuetudinibus in Societate receptis, ipsis concedi queat; ita tamen ut propter paucitatem Redactorum residentium minime impediatur congrua libelli periodici præparatio, legitima censura atque tempestiva publicatio.

Romæ, die 8 Decembris, in festo Immaculatæ Conceptionis B. V. M., anni 1909.

Franciscus Xav. Wernz
Præp. Gen. s. j.

BOOKS OF INTEREST TO OURS

Los Esponsales Y El Matrimonio Según La Novísma Disciplina . . . . por el P. J. B. Ferreres, S. J. 4th edition. We published a little account of the third edition of this valuable book in February, 1909. A few months later, the fourth edition came out notably enlarged and improved. Little needs to be added now to what we said then. This very fact of three large editions made in less than two years may give an idea of the merit of the work. The present edition contains over seventy pages more than the last. Full explanation is given to the new declarations of the S. Congregations on the decree up to the 16th of August, 1907. It contains also many new consultations and practical cases received and answered by the author. Finally, it is a great glory of Father Ferreres to have seen repeatedly confirmed by the successive answers of the S. Congregations the opinions and solutions given by him in doubtful and controverted points.

Grundriss der Biologie. I. Allgemeine Biologie. By H. Muckermann, S. J. Herder, St. Louis.

This is the first part of an intended series of five books on Biology. It begins with a very ably written chapter on the definition, origin, and development of this science. The following eight chapters treat in a brief yet clear manner the most important facts and problems of Biology, especially of those phenomena that bear more directly on the problem of life. The concluding chapter, on the origin of the cell, is an excellent expose of the conservative doctrine on the origin of life. The author prefers to offer facts rather than develop theories; but he gives facts in relation to their causes; and he states principles and theories in such a way as to invite further study and research. The understanding of the text is made easy by copius illustrations, many of them original, the rest taken from notable authorities. The photo-micrographs are particularly good. This is one of the few text-books that treat this subject from a Catholic point of view.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa Periodica. 5us Tomus. n. 1. 1 Decembris 1909. Bruges (Beyært), Rome (Pustet), Paris (Lethielleux).

We call to the attention of our readers this number containing, besides several answers to questions concerning the religious life, an essay on the confessors of nuns. This subject is treated with reference to the provision that there should be only one ordinary confessor appointed for com-

munities of cloistered sisters, and due consideration is taken of the origin of this practice as well as of its limitations and exceptions.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa et Monumenta Periodica. (Bruges, Beyært; Rome and Ratisbon, Pustet; Paris, Lethiellieux.) 5us Tomus. n. 2. 1 Martii 1910.

Among the latest documents of the Holy See we notice the different formulas of petitions to be addressed to the S. Congregation of Rites by bishops, religious superiors and priests, for obtaining the faculty of blessing medals that may be used instead of the five scapulars.

La Storia Della Passione Di Nostro Signor Gesu Christo. Spiegata ed applicata alla vita christiana. Dal Rev. Padre Giacomo Groenings, Gesuita. Tradotta Dall' Inglese Dal Rev. Sac. Guglielmo Paolini. (Pescia-Tipografia E. Nucci-1909.)

This book of Father James Groenings, S. J., has been put within the reach of Italian readers through the labor of Rev. William Paolini, of Our Lady of Mt. Carmel, Buffalo, N. Y. The Holy Father himself expressed his gratification in letter-form through his private secretary, Monsignor Bressan.

The object of the book, as seen in its title, is to instruct and to edify the reader. Each chapter shows that this object has been successfully obtained. The best authorities stand as a basis for the explanations, while the applications flow quite naturally from the incidents narrated.

As this Italian translation makes easy reading it can be used without much difficulty by those who are not over familiar with the Italian tongue. Already Father Groenings' work has seen four editions in German and two in English. Two more editions are expected in 1911—one in Polish and the other in Hungarian.

De Ponte's Meditations. The librarian of our house of studies at Valkenburg, Holland, has about 150 sets of Father De Ponte's Meditations (1908 Edition), which he offers for sale at a greatly reduced rate, namely for eleven Marks (about $2.70) per set of six volumes, unbound and exclusive of transportation charges. The books are all perfectly new, the sixth volume having just left the press. The complete title is: Ven. P. Ludovici De Ponte, s. j., Meditationes de Hispanico in Latinum translatæ a Melchiore Trevinnio, s. j., de novo in lucem datæ cura Augustini Lehmkuhl, s. j. Editio altera recognita. 1908. Herder.

Those who wish to avail themselves of this opportunity should send their orders to the following address: P. Joseph Straub, s. j., Ignatius Kolleg, Valkenburg (Limburg), Holland.

History of the Society of Jesus in North America Colonial and Federal, by Rev. Thomas Hughes of the same Society. Documents. Vol. I. Part II. Royal Octavo. Longmans, Green and Co., London and New York. Burrows Brothers Company, Cleveland. Price, $4.50. 1910.

This stately volume of more than six hundred pages, royal octavo, completes the present contribution of *Documents* for Father Hughes' History. It will be followed by two more volumes of *Text*, and another supplementary volume of *Documents*.

The controversy with Archbishop Maréchal is "the main thread in which is strung the series of Documents," described as "Documentary Excursus, Narrative and Critical, on Jesuit Property and its Uses, 1633–1638," embracing sections II. to VII., that is, all of the work after section I, which dealt principally with the foundation of the Maryland Mission, and the relations between Lord Baltimore and the first Missionaries of the Society.

The commendations evoked by preceding portions of the History can be extended to this latest volume: "It bids fair to rank as the most important contribution to American history in many years:" "It promises to be an enduring monument to the tireless research and ripe scholarship of its author:" "It ranks with the best work so far executed on the modern lines of critico-historical narrative;" "It is full of matter that sheds light on the times and events spoken of, and cannot be overlooked by students of Maryland history."

The clear and copius INDEX at the end of this volume merits special attention and praise: the sixty-one double column pages allotted to it present an exhaustive analysis of the two volumes of Documents. The advantage of such an Index, for ready reference to names, dates, places, events, letters, documents and proceedings, will be appreciated by the casual seeker for exact particular information, and the compiler of it will be blessed by all who consult it in matters requiring profound and lengthy research. As indicative of the generous breadth of the Index, and of the wealth of material to which it points, it may be mentioned that there are fully five hundred references to Archbishop Carroll, and quite as many under the name of Archbishop Maréchal. The old Missions of the Society in Maryland and Pennsylvania are so frequently referred to, that their documentary history and description seem to be complete. For purposes of biography, the Index will be invaluable: no future writer on "Deceased Bishops of the United States" can overlook the authentic documents, many of which are here presented for the first time in print, concerning the American Hierarchy in the early part of the last century: so too, many members of the Society, many secular clergymen, prominent in their day and generation, but now merely *nominis umbræ*,

shine forth in the light of their letters, from which their characters may be gauged, just as from their achievements and policies here commemorated we may judge of the share they had, and the influence they exerted, in directing the course of ecclesiastical affairs, and in the upbuilding of the Church in America after its foundations had been laid. The historical student, who delves into this Index, will be repaid for his prospecting and labors, not only by the steady ingathering of valuable information, but also because he will occasionally unearth a rare nugget of fact, or a sparkling gem of truth.

These Documents pave the way for the forthcoming *Text:* they will illustrate and substantiate the assertions and conclusions of the author. It may be recalled that the exhibit of Lord Baltimore's conduct and character, as shown by his own authentic writings and those of his contemporaries, and the severe strictures passed upon him by Father Hughes, startled those who had been accustomed to regard Cecilius Calvert as a paragon of all civil and Catholic virtues. One ardent apologist for Lord Baltimore terminates his defence with a fling at "musty documents, raked out of holes and corners, fragmentary, dove-tailed and heaped up." To which there is the obvious reply: that documents which bear the stamp of venerable age, and which have been untouched for years, are apt to be "musty;" if they have been "raked out of holes and corners" of repositories hitherto unknown or inaccessible, it redounds to the credit, the *olfactus venaticus*, of the raker; that "fragmentary" is a misplaced epithet, when all that is germane to a topic is given in extenso; that "dove-tailing," and "heaping up" proclaim architectonic skill and furnish cumulative proof. The relation of an episode, investigated according to modern methods, requires *pièces justificatives*, and critical history cannot be satisfied with what Napoleon Bonaparte characterized as the "romance of Tacitus," and the "sounding words of Gibbon." It demands Documents, and this history supplies them in superabundance.

One might be tempted to judge that the long-drawn-out process concerning the lands of White Marsh, the lengthy arguments and multiplied affidavits, might have been summarily dismissed with a concise narration of the origin of the dispute, the progressive steps taken by the contesting parties, and the final settlement of the case. Shea, in his "History of the Catholic Church in the United States," passes over the whole subject in the most perfunctory manner. At first sight, it would appear to be a case of "one half-pennyworth of bread to an intolerable deal of sack;" it is true, that the value of a few paltry acres would not justify the expenditure of so much printer's ink, but there was something far more important at stake in the con-

troversy—something affecting "the personal character of individuals and the moral standing of a religious organization." As the Preface, anticipating this objection, says: "The printing of briefs by its promoters, the distribution of documents in many archives, and the publication of statements, have forced upon the notice of history the fact, the character and the conduct of that controversy. Hence, a duty of revision has been imposed," and the presentation of the documents in all their fulness was necessary.

Adverse criticism may also seize upon the *character* of some of the Documents; incidents are recorded, and testimony is presented of such a nature, "as cannot fail to make the judicious grieve," and will be almost certain to furnish pretexts for laughter and scoffing, not only to the "unskilful," but also to the enemies of the Society and the Church. It is not edifying to manifest the evidences of wire-pulling, log-rolling and underhand trickery on the part of churchmen high in station. Why should such evidence be blazoned forth in type, when it could have rested securely in the obscurity of its hiding places? The Preface enters a protest, explanatory and exculpatory, against this plea for *suppressio veri*.—"These papers are of such a kind as calls for production somewhere; and, if we omitted them now, others in the course of time would produce them. We have put them in their place here." And again: "If the interests of history are to be served, or the course of error stemmed, we may not ignore what we do not like, nor need we blush at old sheets that blush not, nor are we at liberty to retire with the instinct of self-preservation from facing that which we fear."

The Founder of the American Hierarchy was a great man; and a biography, which will adequately make known his greatness, is among the things to be desired. These Documents go far to supply the materials from which such a biography could be constructed; for, "he is seen here under a varied light never before shed on his person, character and work." He had many difficulties to contend with, many problems to solve, during the formative period of his administration. One of these was in connection with the restoration of the Society, in regard to which he has been sometimes charged with lukewarmness, or even hostility. No charge could be more groundless. In the interval between the aggregation of the Maryland Fathers to the Province of White Russia and the formal re-establishment of the Society throughout the world, it was impossible for a Bishop in his position to act otherwise than he did. On the one hand was the Propaganda, watchful, and warning him against favoritism towards the body of which he had been a member; on the other hand were freshly imported members of the Society, some of them wrong-headed, impetuously clamoring for privileges to which in his opinion they were

not yet canonically entitled. The whole tenor of his life, his private opinions expressed in many letters, and his public action, when the time for decisive action had arrived, are sufficient refutation of the charge that Bishop Carroll was in any degree unfriendly to the Society.

The Documents offer so many papers of interest and value, that an enumeration of them would be simply an epitome of the Index: special interest attaches to those mentioned under the headings, Propaganda Fide, Clergy, Corporation of the Roman Catholic Clergymen, Baltimore Cathedral, Sulpicians, Synodal Article of 1810, Jus Patronatus, New York Mission, Washington, Georgetown College.

The Epilogue is a masterpiece of critico-ethical observations on the value and use of inedited matter. It sounds a note of warning against the danger that may arise in the use of isolated papers, "where unconscious ignorance or interested indolence supersedes a critical judgment." Our author in his course has steered wide of this danger. After following that course with careful scrutiny we can endorse his statement: "All pains have been taken to disarm just criticism by arming and using it beforehand, with a sufficiency of documents to secure completeness, and with the reinforcement of collateral papers to arrive at exactness. The texts have been reproduced as found: and they have been accepted or discounted for the precise value which understanding and testing could discern in them."

For many of the letters thanks are due: that they were written—preserved—discovered—and printed.

"Akademische Vorträge. Die Exerzitienwahrheiten." Von Heinrich Bruders, S. J., Dr. Phil. and Theol. Privatdozent für Dogmengeschichte an der Universität Innsbruck. (483 S. + X, Fel. Rauch Innsbruck 1910. Kronen 3, 60; gebunden 4, 60 K.)

The meditations contained in this handy little volume are the outcome of retreats given to priests and to professional men. They should everywhere find a friendly welcome. The fundamental truths of religion are handled for the most part in their historical development as Catholic dogmas. This treatment serves to rouse a fresh interest in them, after which they are dealt with in their practical application to man's daily life. The masterly introduction and adroit arrangement of the matter to be dealt with sets it in so clear a light that at the outset it inevitably awakens intellectual interest, and then, as the exposition develops, one after the other, the remaining faculties are gradually brought under its sway. This striking effect is to be found even in the case of truths ordinarily regarded as somewhat forbidding in their severe simplicity, an example being the first discourse on the origin and end of man. Everything is made dramatic and living, and the dry abstractions are clothed with an absorbing, actual and personal interest. The individual is

made the centre of the whole treatment. Those subjects however, which lend themselves more readily to historical treatment, such as "The Prodigal Son," "Our Saviour," "The History of Confession in Past Centuries," naturally surpass the earlier and more speculative discussions in the matter of real and realistic presentation. One needs to read for oneself how the well-known story of the Prodigal Son is brought gradually out of the distant past nearer and nearer to present day conditions: how the Kingdom of Christ broadens out until imperceptibly it brings the reader too within its sphere. The history of confession appears here in a succinct, brief and clear form, with a complete list of references as an appendix. Yet, though the interest of the facts that are brougt to light are so manifold, the point of view of the exercitants is ever kept in the foreground and all leads to the practical conclusion: never in the past was confession so easy as to-day; the demands of the Church have been so reduced, that a milder or gentler regulation of the confessional is no longer possible.

The size and the contents of this small volume allow of its use also as a prayer book. The publishers have priced the book as low as could well be, so that as wide a circle as possible may become possessed of it. The book is further so light and pliable that it forms no undue burden for the pocket, and the contents are such that many will be glad to make a daily companion of it.

Hiawatha's Black Robe (*Father James Marquette, S. J.*) *By E. Leahy.* Dublin. Catholic Truth Society of Ireland, 24 Upper O'Connell Street, 1909.

This is one of the little publications in the "Iona Series." We mention it here because of its subject, Father Marquette. In an appendix the author gives a comparison between various passages taken from "Hiawatha" and Father Marquette's Journal. The comparison shows how largely Longfellow drew his inspiration from the missionary's record.

Enchiridion Historiæ Ecclesiasticæ Universæ. Auctore P. Albers, S. J. Tomus I Aetas, Prima seu Christiana Antiquitas. fr. 6.50. Desclés & Co., Rome; B. Herder, Freiburg and St. Louis.

This is an excellent text-book of Ecclesiastical History. It is made up of lectures, given to Ours in the Scholasticate of Maestricht. The work was published in Dutch, 1905. Two editions have already appeared in the vernacular. That it might serve as a text-book for Seminaries and our Scholasticates it has been translated into Latin. The first volume, mentioned above, came from the press last year. Two more volumes will follow shortly. Because of the clear order, its wealth of sources and references quoted, the work cannot be too highly recommended.

The Making of Mortlake. By Rev. J. E. Copus, S. J. Benziger Bros., New York, 1909.

An excellent story for boys. Mortlake is a student of Rockland College, conducted by Ours. The story leads him, with many incidents, through the ups and downs of college life, showing his failings, and eventually his triumph. Jack Bramleigh is hardly less of a hero than Mortlake. But we do not intend to give the plot, or the unravelling of the tale. We wish to recommend it most heartily to our own students, and just as heartily to all who wish to enjoy a neat, crisp, story well told.

ACKNOWLEDGEMENT.—Retreats for Workingmen: Why not in Ireland, By Rev. William Doyle, S. J., Dublin, Irish Messenger office, 5 Great Denmark St., one penny. The Catholic Home Equipment, or What Ought to be Found in Every Catholic Home and What Not. By Rev. John B. Kessel, S. J., St. Mary's Church, Toledo, Ohio.

OBITUARY

Father Leopold Bushart (Buysschært).

The Louisville (Catholic) Record in announcing editorially Father Bushart's death said of him: "Rev. Leopold Bushart, who departed this life on the first of September at the St. Louis University, was surely one of the great men of the Catholic Church in America. He was in his day President successively of five different Colleges—St. Xavier, Cincinnati, Ohio: St. Louis University: St. Stanislaus Seminary, Florisssant, Mo.: St. Mary's College, Kansas: and Marquette University, Milwaukee, Wis.; and he was Provincial of the Society of Jesus in the Mississippi Valley. It is said of him, by one who has known him intimately for the last several years, that few of the Saints had learned so well as he the Master's lesson—to be meek and humble of heart."

I write merely to fill in the details of this outline of Father Bushart's life, so faithfully sketched by the Record.

Of Bushart's youth, I know nothing. In long years of confidence, he never disclosed the memories of home. He left his native land for America in 1857, in the good ship Leopold. The old Apostle of the Red Men, DeSmet, was aboard.

Some postulants of the Society were also on board bound for Missouri, and there was a young Scholastic in the party, who also bore the name Leopold, Leopold Buysschært. After 1870, he spelled it, Bushart. He was born at Ranaix, in Flanders, June 27, 1838. At the age of twenty one, he had completed four years at the College of Courtrai, a year of Pholosophy at Roulers, and a year of Theology in the Seminary of Bruges. He is now twenty four years of age, having completed his novitiate and a year of juniorate at Tronchiennes. DeSmet makes no mention of his companions on this trip, and it is probable that he had misgivings as to the future promise of the very talented and virtuous Scholastic. Young Leopold, despite his fine form and good complexion, had a cough that clung to him through sunshine and shadow. When he made application for admission to the Society, it was put down against him, and now after three years, it shows no signs of amelioration. Perhaps the open-air life of a missionary, and the higher climate of the Rocky Mountains might save him! Owing to his sterling virtues, Superiors were willing to trust him thus early to the career he sought and prayed for.

On the voyage DeSmet took deathly sick. On the previous trip he had suffered shipwreck and was reported lost; but the shipwreck experience (he tells us in his letters)

were slight compared to the pains he endured on board the Leopold. Young Bushart used to tell the story also, and with a merry twinkle recall the vanishing, or rather the first eclipse, of his vision of an apostolic vocation. He sat beside the sick man into the long watches of the night. Several times when deep silence followed an agony of pain, he feared the end had come. On these occasions he applied the only medicine bottle he had—Basil Valentine called it "ultima consolatio corporis humani"—to the supposed lifeless lips. They invariably responded to the touch with a smack of pleasure that was not altogether of the other world. Yes, even Apostles were subject to the gross needs of food and drink. While delighted at the signs of life, he was reminded of the lowliness of greatness. There must be something greater than even an Apostle of the Indians, he he meditated, but what was it?

They landed at New York, safely and well; but Bushart was destined never to see the Rocky Mountains; his life was to be an indoor one; that cough was to cling to him through more than fifty years and never once either blanch his ruddy cheeks or interrupt his arduous labors. "Who coughs long, lives long," he would say, when it was more violent than usual. It had nothing to do with his final taking off.

But did he ever find out what was greater than being an Apostle of the Indians? Yes; for him. Berchmans may have inspired the answer: doing God's will where He places you, but doing it with fidelity. When he was Provincial, his instructions centred around the idea that God's will alone ennobled man's will, and so man's actions; that it was nobler to stand on the banks of the Missouri and skip stones over the water through obedience, than, without that divine beneplacitum, to command armies, build nations or cathedrals. His insistance on this was not violent, like the storm of a new conviction, but calm, deep and gentle as of a truth that all must have grasped, but should deepen into their lives. An argument is recalled that he had with a learned missionary in which he maintained that all works of obedience,—the missionary's and the cook's—were of equal merit before God; each one's reward would be according to the fidelity with which he performed his allotted task. Of course, he did not maintain that Superiors should not exercise the greatest judgment in selecting ministries for Ours; but that, once obedience spoke, nothing was trivial, nothing too small not to deserve the keenest attention in its performance.

It might be too much to say that this view was the key to his life; it certainly was one of his acting principles. He was always the same; a cheerful enthusiasm shone in his countenance all the time; yet he was never elated by success nor moved by failure. Successes and failures were just the same: God's will. He never worried. A consequence of

this was, that he was often sent by his Superiors where building was going on, or large financial transactions were taking place, such as have broken the spirit of really great men among us. Nothing disturbed his equipoise of mind. His judgment seemed just as correct in the midst of turmoil as in the quiet of retreat. He was as careful in lowly offices as in high. It will express my thought, not more truly, but more clearly to say, that he carried on the most important business with the same apparent unconcern as things of little moment. When he was Procurator a Provincial once robbed him in jest, as a protest against this ease. Some one describing him said: If the University were to burn down tonight, and the whole community were camped in the street, he would probably exclaim "Why, this is too bad!" as if a window pane were broken.

I was going to say that he was never angry. I never saw him so; but those who knew him long ago say this is not the truth. Yet even very long ago his warm nature was graced over with this serenity of soul. A Father, already gone to his reward, used to own that the grace which shone from the face of Mr. Bushart (the Scholastic) was the means God used to attract him to the Society. When Father Bushart was Novice-Master he frequently seemed to be irate with his charges and unreasonable. Was he in earnest? They thought so. They all loved him. He wanted his novices to be manly, to meet obstacles and overcome them, not to avoid them. They had to count on meeting hardships, bodily and mental; aud he trained them accordingly. One day when the Juniors were at the Villa, an all day rain set in. Two charitable brethren went home to get umbrellas for the others. He refused to let them be taken out; his scholastics were not to think themselves melting sugar. His term of Novice-Master was brief. He used to say that it was a failure; that he was never able to understand how a man could have a scruple, and that he was wanting in sympathy for those thus afflicted.

After a year at Florissant he was appointed Provincial. Here, as in all other positions, he was large in his views, because he thought the Society was large, and he acted and ruled accordingly. He is said to have displayed at all times a close knowledge of the Institute, although his Tertianship, outside of private reading, had consisted of one lecture from Father Boudreaux.

At the outset of his Provincialship, he made a vow to St. Joseph that he would erect a statue to the Saint's honor in Florissant if he secured the Province twenty novices that year. He received the twenty, which at that time was a record number. He was always very devout to St. Joseph, and it may have been to him, rather than to St. Berchmans that we should attribute his peculiarly undemonstrative goodness.

His charity towards the members of the Society was of the divinest kind. It foresaw, it anticipated. That foresight which distinguished him in other matters when exercised in his love for his community, made him more than human, so like Him who was divinely human. He did not wait for occasions; he went after them. In the largest communities, he knew everybody well, and he made them all feel that they were his equals. On free days, he often went to the Brothers to play dominoes or checkers or some other game with them. He was particularly pleased to have been able, when Provincial, to secure for the Scholastics the beautiful island of Beulah as a place of vacation, in lieu of the roust-about camping life, in which they had hitherto been obliged to seek their relaxation. The happiness of the Scholastics, especially during their first year at the island, was an intense joy to him. A characteristic incident occurred that season at the island, which one who overheard recalls. Two Fathers had been summoned to meet him at Beulah, they knew not why. On their arrival just before dinner, he greeted them: "I am going to announce you as Rectors during dinner. Now, don't make many mistakes. I'll send you a little admonition soon." That was the sum total of their instructions. It was time for examen.

In sending a Father to his Tertianship to Frederick, Md., he wrote: "Go by way of Niagara Falls, and New York City. 'In terram alienigenarum pertransiet (sapiens).' As it is customary to send a chapter of faults after a man to his Tertianship, you scold yourself well for your reckless 'effusio ad exteriora,' and I'll not have to write to the Tertian-Master."

Writing to a Father who had published a successful book, he said: "You have achieved a name—which is nothing; you have made some money for the Province—which is something; you have furthered God's honor and glory,—which is everything."

Father Bushart took the office of Provincial with great reluctance; but this does not mean that the reins of government fell into slack fingers. He was a tireless worker, and when he saw a thing ought to be done, he went to its doing without giving explanations. Father Beckx was frightened at the speed with which things were moving in Missouri at this time. One night in the third year of his office, Father Bushart came to recreation and told the Fathers: "I've at last succeeded in winning Father General to my way of seeing one thing. I told him that I was not fit to be Provincial, and I've just got a letter from him, saying, 'It was a sad day for the Missouri Province when you were made its Superior.'" We may doubt whether this was a literal translation of Father General's letter. Still there was a new Provincial soon after.

ST. XAVIER COLLEGE,
Cincinnati, O.

It by no means marked a close to Father Bushart's career of usefulness. He subsequently held posts of responsibility at the St. Louis University, at St. Mary's, at St. Xavier's and in Milwaukee. He was sent to Rome for the meeting of the Procurators in 1896; he was consultor of the Province practically from this time until his death; for even when not such in reality, his advice was sought by those who were. When his name last ceased to be on the list of Consultors, the General wrote that in important financial matters "prudentissimus" Bushart might still be called into the consultations.

For the last ten years of his life he was Procurator of the Province, and most of that time of the University, in all its departments, as well. He attended to these duties with his usual fidelity, and still found time for all the spiritual exercises of the Community; to say his Mass, and Office and beads with leisure; to make the Way of the Cross almost daily; to water two little weeds he kept in his room, calling them flowers; to carry some of his breakfast to the sparrows and the pigeons, that knew where his office was; and yet he was never in a hurry, he was never late for any exercise, he was always clean shaven and neat in his attire; he read the news, taking a paper from the file at night and replacing it in the morning; he read and re-read several of the classic English authors; but the writings of "Ours" and the publications of the Society were his favorites. A new number of the WOODSTOCK LETTERS gave him delight beyond measure. How he did so many things and did them all so well, was the mystery of his life. If you asked him a favor, you would think that he had nothing else to do, and that he had been waiting for your request. This power for work was notable in him for years. When he was Rector in Cincinnati in the early 70's, he catalogued the library himself. When after this he became Rector in St. Louis, he kept for himself the Chaplaincy of the Convent of the Little Sisters of the Poor, which, owing to local circumstances, was then a most disagreeable office. He prepared all his sermons and talks, if they were to be only five minutes in length. He did not preach much; but his brief talks were gems of thought and clear exposition. I can recall but one great occasion on which he spoke in public: the dedication of a church in Wisconsin to St. Joseph, at which the Apostolic Delegate and several Dignitaries of the Church were present.

His love for the hierarchy was notable; and for Pius X, it was affectionate. "Dear old Pius X," he called him. A year ago he submitted to an operation for hernia. Owing to his age, no anæsthetic could be given. On returning home from the hospital, it was observed that he ascended the stairs to his room more rapidly than before. He was congratulated on his improved condition. "Oh, that isn't it" he said, "dear old Pius X has given more Indulgences for

'Jesus, Mary and Joseph' which I can say on one step, than we had for 'Oh, Sweetest Heart of Jesus, I implore' which needed two."

He began to be afflicted with dropsy at the beginning of this summer. He was in great pain during the last two weeks of his suffering. A few days before the end, as the Archbishop was in the house for the ordination of the new Priests, he sent word to his Grace that he would be pleased to receive his blessing. The Archbishop coming to his room, with Fathers Provincial and Rector, found the patient sitting up. He apologized for not being able to arise to receive a Prelate becomingly, and begged the blessing; which was given with solemnity and feeling. At its conclusion, he bowed his head and exclaimed, "In manus tuas Domine commendo spiritum meum; Jesus, Mary and Joseph." All present were affected. Then his Grace said: "Dear Father Bushart, when you get to the other side, don't forget your friends; don't forget John Glennon. You are a Procurator and make rubrics; make a heavy rubric of this that you may not forget it." "It is in my soul, I'll not forget it," he replied.

Throughout his illness, he was not only not afraid of death, but praying for it to come. He said to the brother: "There must be something the matter with me, I can't die." The brother asked: "Aren't you afraid of death at all?" "Why, no," he replied. "I am like Father Sabetti. I rather think I'll be ashamed when I meet the good Lord, than afraid. Then when I'm standing there ashamed, he'll say, 'You've not been nearly so bad as you might have been.'"

On Thursday, August 26th, the Community had said the prayers of the dying for Father Bushart. Two rooms from his, Father Boex was fading away with cancer that had been gradually destroying his vitality for years. That night Father Boex began to sink suddenly and rapidly. It was feared that his death might affect Father Bushart, so the brother began to prepare him for the announcement. He saw what the brother was hinting at and exclaimed: "Wouldn't it be funny if we both died together." It did not so turn out. That night the strong soul of Father Boex laden with merits of works and patient suffering went into the presence of God. Father Bushart lingered for six days more until a little after noon on the following Wednesday. R. I. P.

Father Thomas M. Sheerin.

Father Thomas M. Sheerin, S. J., died at the Novitiate of St. Andrew-on-Hudson on September 8, 1909. He was born near Omagh, in the county Tyrone, Ireland, on January 14, 1831. He came to this country when he was a youth, about

fourteen years of age, and settled at Philadelphia. There he went to school to a Mr. Donnelly, of whom he always spoke in high terms. When Father Sheerin was sixteen years of age he entered the Society of Jesus in Frederick, Md., on November 22, 1847. The well-known Jesuit, Father Jordan, of old St. Joseph's, was his fellow-novice. A brother of Father Sheerin became a Jesuit about the same time, but died before reaching the priesthood. Father Sheerin finished his theological studies at Louvain, where he was ordained.

He did not occupy high positions in his order. His work was performed in the classroom and confessional. Many of the older generation of Catholics remember him as a confessor at Baltimore, Philadelphia, Washington, Providence and Troy. About eleven years ago Father Sheerin was compelled by illness to give up active work in the ministry. His limbs were so enfeebled that he could scarcely move about. In the Novitate at Frederick, and afterwards at St. Andrew-on-Hudson, he was practically confined to his room. For a number of years he dragged himself to a nearby altar for Mass, but for the past two or three years even that privilege became impossible. About three weeks before his death he was attacked with aneurism above the knee, and the diseased condition of the blood, coupled with his enfeebled state, brought on death, which came peacefully. He retained full possession of his faculties to the end.

The relatives of Father Sheerin are mostly in San Francisco and its vicinity, where his brother was a prominent contractor for nearly half a century. The Stock Exchange, the Nevada Block, Bank of California and other large buildings of San Francisco of some years ago were erected by Daniel Sheerin. Mr. Sheerin died in December, 1903, at the age of sixty-eight.

The funeral of Father Sheerin took place on September 9. The office of the dead was chanted by the large Community, and the body was buried in the little cemetery of the Novitiate sixty-two years after his entrance into the Novitiate of the Jesuits in Frederick, Md. R. I. P.

Father Adrian Van Hulst.

For over half a century the most widely known and revered Spiritual Father of the Missouri Province was Father Adrian Van Hulst, who was taken away by a sudden death in St. Ignatius College, Chicago, on the night before October 19, 1909, at the advanced age of ninty-two years. He must have got up from his bed and attempted to light the gas in his room, when, weakened by the infirmities of old age, he fell down unable to rise, for he was found lying on the floor with the room full of gas; yet he was somewhat

conscious, so that he could receive holy absolution and Extreme Unction before he expired.

The good Father had been a conspicuous figure for a quarter of a century in the St. Louis University, and for the last thirty years in St. Ignatius College, Chicago, laboring incessantly both among our own members and in a large number of convents of both these cities as confessor, spiritual director and instructor of countless religous souls. His whole cast of mind, his very aspect, and his mortified habits of life were emphatically ascetic, inspiring souls in pursuit of perfection with boundless confidence in his spiritual guidance, to the no little advantage of his penitents. From the first years of his priesthood he was looked upon as a living saint. This estimation went on intensifying in the minds of the devout who came into contact with him.

He was no wooden saint, but most energetic in his spiritual direction; for instance, he was ever most punctual in summoning the scholastics to their monthly conference, in supplying them and the brothers with spiritual booklets suited to the passing seasons of the Christian year, and in following in his private conferences with them the direction of St. Paul: *argue*, *increpa*, *obsecra*, though he found it difficult always to do so *cum omni patientia*, for his meekness of manner was not as conspicuous as his other virtues. The zeal of the house of the Lord devoured him.

He was untiring and judicious in procuring for the Community the best ascetic works, ancient and modern; and, while leading a life of intimate union with God, he was ever feelingly interested in the present struggles and successes of of the Church in every land, and therefore assiduous in reading the periodicals published by our Fathers in various languages.

He was especially zealous in propagating the devotion to the Sacred Heart of Jesus; and in his declining years constantly dwelt in his domestic exhortations on devotion to the Sacred Heart.

Father Van Hulst had reached his remarkable success by a life of uncommon earnestness and assiduous application to study, prayer and work. He was naturally talented, but his course of study in the Society had been of the poorest; as was not uncommon among the hard worked members of the early Missouri mission.

Born at Velthoven, in Holland, on October 17, 1817, he entered our Novitiate of Florissant, Mo., December 3, 1839; he studied philosophy for two years, and moral theology for one; he next went to the college of Grand Coteau, La., then in the care of the Missouri Jesuits, and was there very soon raised to the holy priesthood, while engaged in teaching physics and mathematics. Next we find him in St. Louis University, occupied for four years in teaching logic, mathematics, physics, English and French, acting part of the time

as minister of the house, as president of the cases of conscience and employed in pastoral functions. During 1853 and 1854 he was a missionary in Kansas, laboring among the Whites and the Indians, with special care of the Osages. From 1856 to 1880 he was Spiritual Father at the St. Louis University, attending meanwhile to the care of the church and parish of St. Ann, at Normandy, some eight miles distant from our college, riding there in a buggy every Sunday and many week days in all sorts of weather, and giving all manner of edification to his scattered flock.

Great was their grief and that of countless Religious in St. Louis when in 1880, he was transferred to Chicago, where another wide field of labor awaited him. There, as formerly in St. Louis, he became the weekly confessor and instructor of many convents. He lived a very austere life, fasting every day and refusing all unnecessary comforts, till old age obliged him to moderate his austerities. But till the end of his life he did not desist from the frequent use of the discipline and the chain, and he dragged himself with painful efforts to attend all the Community exercises till within a few weeks before his demise. R. I. P.

Father Aloysius M. Folchi.

Father Aloysius M. Folchi, of Gonzaga College, Spokane, died in the college infirmary December 11, 1909. He was born in Rome November 25, 1834, and belonged to one of the noble families of the Eternal City. He joined the Jesuit Order January 31, 1878, and had been a priest over forty years.

For over twenty five years he had been engaged in missionary work in Washington, Montana and Idaho, constantly traveling during the pioneer days over the sparsely settled country, to bring the consolations of religion to those who had no other means of receiving them than what his visits furnished.

The amount of good done in this way by the zealous priest can never be fully estimated. It was at the cost of great hardships and suffering that he accomplished his work. He was oblidged to share in the privations of those whom he visited.

Indians as well as whites, the poor and the outcast, railroad men and miners, farm hands and toilers in the woods, people of all classes and conditions came in for a share of his fatherly solicitude.

The little children loved and revered him, as he was particularly devoted to them.

Social courtesies were extended to him by the railroad officials, who had come to know the value of his work among the employees, many of whom he kept in the path of duty by his exhortations and example.

When it is remembered that during all these years Father Folchi was laboring under infirmities that rendered him practically an invalid, his courage and patience must have been heroic.

But a few weeks previous to his final illness he completed the beautiful parish church in Newport, Wash., one of the many parishes that he built up and sustained in the great northwest.

Nor had all his labors been confined to this region. Long before the civil war he had labored in the Carolinas, where his name is still held in benediction, and where he built the first Catholic church for negroes in the United States.

Father Folchi was one of the great souls whom the Catholic Church proclaims as her true apostles. R. I. P.

Father John T. Conwell.

The Jesuit community at St. Joseph's College and in charge of the Church of the Gesu suffered a great loss and were deeply grieved by the death of Rev. John T. Conwell, S. J., who during the past four years had been the professor of Rhetoric in the Sophomore year at the college, and known for the ministerial duties performed by him in the parish of the Gesu. The Reverend Rector, Father Charles W. Lyons, S. J., was at his bedside when the end came, at 1.45 on Wednesday afternoon December 29, 1909, in St. Joseph's Hospital. Two weeks before an attack of the grip prostrated Father Conwell, but after a few days he seemed to rally. The Rector was not satisfied, and, on advice of the physician, Dr. McCormack, Father Conwell was transferred to the hospital, where the Reverend Rector and Fathers were in constant attendance on him until he died.

Father Conwell was born forty-four years ago at Digby, Nova Scotia. He made his early studies in Holy Cross College, Worcester, Mass., and in September, 1884, he entered the Novitiate of the Society of Jesus at Frederick, Md. After the usual course of training in the society, he spent his Regency as a professor at Georgetown University, Holy Cross College and St. Joseph's College, in this city. In 1900 he was ordained priest at Lyons, France, and on his return to America spent a year, according to the Jesuit custom, in retirement at Florissant, Mo., preparatory to his final vows, which he pronounced at Holy Cross, Worcester, Mass., August 15, 1903.

Father Conwell came from a family distinguished for its contributions to the religious life. One of his sisters is Mother Mary Conwell, of the Madames of the Sacred Heart, at present Mother Superior of the Convent at Elmhurst, Providence, R. I. Another sister, Mother Susan Conwell, is

stationed at the Sacred Heart Convent, Manhattanville, New York. Two of his uncles were distinguished members of the Society of Jesus, and a first cousin was lately received into the austere Carmelite order. Last summer Father Conwell officiated at the ceremony, which took place at Roxbury, Boston, Mass.

Father Conwell was of a quiet, unobtrusive character, with great simplicity of manner, solid piety and depth of learning. As a professor in the classroom he exerted a strong influence over his students and imparted a solid training. During the four years he spent at St. Joseph's as professor of Rhetoric in the Sophomore year he won the admiration and respect of all who knew him. As a preacher he was distinguished for solidity of matter and clearness of exposition. Many will mourn his death, especially those who were wont to consult him in the sacred tribunal.

The funeral took place Monday January 2, 1910. Burial was in Holy Cross cemetery. R. I. P.—*Catholic Standard and Times.*

Mr. James B. Healy.

Mr. Healy entered the Society at the age of eighteen, in December, 1895, from the Junior Class of Boston College. While at Frederick and Woodstock he was one of the healthiest and most powerful men of his year, proficient in all exercises calling for strength and endurance. It was consequently a great shock to all when the news came during his first year of Regency, that he was at death's door with consumption, brought on by exposure which in his fine scorn of precautionary measures, he had failed to provide against. Rallying somewhat, he was sent from Boston to St. Andrew and later to El Paso, Texas, where he remained six years, his condition growing steadily worse. He returned to Boston in 1909, on the occasion of his father's death. It was hoped that a cure might be effected here, but the experts pronounced his malady beyond relief, and he was, at his own request, permitted to return to El Paso. The fatigues incident to the long journey and particularly the return to the high altitude proved too much for him in his exhausted condition. He died two days after reaching El Paso, on Thursday, January 27, 1910.

Mr. Healy was a type of the perfect gentleman, courteous, modest almost to shyness, even in judgment, blind to the defects of his companions and delicately considerate of their feelings. There was a touch of the old-world mystic in his quiet, comfortable manner, his unfailing good humor, his smiling way of looking on the bright side of everything, his love of nature, his ready fund of easy wit and cheery

anecdote,—most often turning on the doings, real or imaginary, of the Abbot Paphnucius, Brother Juniper and other hearty, homely heroes of the past—that won for him the affectionate title of "the Monk," a name by which he was universally known and almost universally addressed.

As a religious he was most scrupulously exact in the observance of even the slightest rules. It is quite certain that during his year at Woodstock, no one ever saw him enter another's room, or heard him use a word of English in Latin time. In the practice of poverty he was extreme—perhaps too much so. He followed an order of time which held him faithfully to his books, though he found the work exceedingly uncongenial, and had to war incessantly with an inclination to sleep, which was strong upon him when in-doors. He was essentially a man for the open. "Nature," he used to say in his quaint way, "is ever marshalling me out of doors, but here bides the Monk, so help me Brother Juniper!" But the slumber-imp was powerless against him in the time of spiritual exercises. The writer, while visitor, invariably found him on his knees, and almost always in the middle of the floor, kneeling erect without any support, his hands clutching his crucifix before his breast, his eyes fixed intently upon it.

His sufferings wrought no change in him. During his stay in El Paso, he spent much of his time visiting the poor in the hospital, cheering the sick or strengthening the dying. He had high hopes at first of being permitted to receive Holy Orders, naturally the one ardent wish of his heart; to this end, he prepared himself as best he could by private study for some years. When at length the question was decided against him, he bore the crushing disappointment with perfect resignation. Inquiries as to his health evoked the following bit of pleasantry: "Cheer up! the doctor assures me that my disease is not fatal unless it succeeds in carrying me off." The Superioress of the Hospital says of him: "He was the most perfect Christian gentleman I have ever met. In his sweet, courteous manner he lifted up the depressed spirit, pointed out the right way and helped others to gain it, soothing the sufferings of others, utterly unmindful of his own, ever speaking a kind indulgent word for the erring. No one about him escaped his gentle sympathy or ennobling influence."

His Superior writes: "He was at once amiable and serious; a most observant Religious, he was extraordinarily diligent in the performance of his religious duties and in his practice of Holy Poverty. His death was marked by the tranquillity and resignation that characterized his life. St. Ignatius must have received him with open arms."

His last moments are thus described by his sister: "After receiving the Last Sacraments the night before he died, he struggled to his knees to renew his vows for the last time.

On arriving at El Paso he had expected a letter from Mother. It was on the way but had not reached its destination. Noting his anxiety, Mary, who was with him, telegraphed us, and Mother at once sent the following: 'May God bless you, Jim, darling! We will meet in Heaven.' He read it and smiled. In fifteen minutes he was dead. Mary says that if we could have seen how he forced himself to live until that message came, we could never be thankful enough that he got it." R. I. P.

Father Marius A. Leautier.

Early Sunday morning, March 13th, Father Marius A. Leautier, died peacefully at the Jesuits' College, Baronne Street.

By the death of Father Leautier the Jesuit Province of New Orleans has been bereft of a most active and efficient member, possessed of many qualities worthy of praise and admiration.

Father Leautier was born at Digne in the Department of Basses-Alpes, France, March 12, 1860. As a mere child he responded with such docility to the loving care of his pious parents that they were encouraged to expect much from his character and disposition. Accordingly, when he was about eleven years old he was sent to the episcopal seminary to receive there the best literary and moral training. In 1872 he went to the Jesuit College of Avignon, where he spent four years in the study of the classics. While there he felt himself called to the Society of Jesus, and, having applied for admission to Rev. Father Butler, who was then visiting the south of France, his request was readily granted. In 1877 he was sent to the Novitiate of Grand Coteau, which he entered on the 11th of September. Two years later he went to St. Louis, where he spent one year in the review of Humanities and the study of English. The following year he began at Spring Hill College, Ala., his six years' of teaching, which he completed at St. Charles College, Grand Coteau, La. He then went to Woodstock College, Md., where he pursued his philosophical and theological studies.

After his ordination to the priesthood in 1892, he returned to the New Orleans Province and for three years was occupied in preaching and teaching. In the summer of 1896, he was sent to Montreal, Canada, for a year's course of ascetic theology. Immediately upon his return to the States he entered upon his arduous life of missionary work in the cities, towns and hamlets of Louisiana. His fervid eloquence, his prodigious memory, his musical and ringing voice, together with his knowledge of English and French were evidently

the reasons which determined his Superiors to apply Father Leautier to this special work. That their choice was wise is proved by the success of Father Leautier's missionary labors, a success attested to by priests and people alike.

A companion of Father Leautier has sent us the following:

Father Leautier was found dead in his bed on the morning of Sunday, March 13th. The day before, Saturday, was his fiftieth birthday and it was also the last day of the novena of grace which he had been making to obtain relief from the intense sufferings he had been undergoing for the past two years. He had borne with a noble patience excruciating torments from diabetical gangrene, of which he was a victim for these last few years of his life. This malady had necessitated the amputation of the lower part of his right leg about a year and a half ago. Ever an active man he had felt his forced confinement very intensely, and towards the end his prayer seemed to be "aut pati aut mori." He was ever very cheerful during his tedious illness. During the last months of his life he became almost entirely blind, but his patience was indomitable. Each morning he was rolled in his chair at his own request to the chapel to hear Mass and receive his Lord in Holy Communion. This was his only consolation. For the rest of the day he was ever to be seen with his beads in his hands: "I can at least pray for those who work," he said to one of the Fathers who had come to visit him. And to Rev. Father Provincial who had recommended some intention to his prayers he replied with tears in his eyes: "Ah, Father, I pray for you every day."

It had ever been his desire not to give any trouble, and while the thoughtful charity of superiors had assigned to him one of the lay brothers, whose only duty was to look to his every need, this care seemed to the good Father's deep humility more than he deserved. For many months his had been the eager desire of the Apostle of the Nations "Cupio dissolvi et esse cum Christo." At the approach of the novena of grace in the beginning of the month, he desired many of his religious brethren to unite with him in this novena in order to obtain a deliverance from his sufferings, if such were pleasing to God. His death seemed to all to be an answer to his prayer. On Saturday he had received the congratulations and good wishes of very many, not alone among his religious brethren but from those outside, upon his fiftieth birthday. The attending physician found him looking remarkably well and free from the unfavorable symptons of the preceding weeks. The Father himself who had according to his custom been sitting up all day in his arm chair declared that the pain had subsided. He had been to confession and retired to rest at an early hour in the evening feeling very well. Towards morning the brother in charge entering the room found Father Leautier sleeping quietly.

Some time after, upon entering the room again, he found that the Father had just breathed his last. The end had come suddenly but very peacefully. The calm peace which filled his soul as it passed to receive its reward seemed to shine in his countenance after death, causing many to remark how chastened and beautiful were his features even in death. His last years were years made holy with sufferings,—pledges of his Master's love and predilection for this faithful soul, who in the days of his strength had worked well and indefatigably.

The office of the dead was recited Monday morning in the church over the remains of Father Leautier, after which the body was taken to Mobile for interment in the college cemetery of Spring Hill College. R. I. P.

Father John F. G. Pahls.

Father John F. G. Pahls was born in Cincinnati, Ohio, June 7, 1847. After finishing Poetry Class, as it was then called, at our St. Xavier College, he spent some years in the employ of a prominent business house, becoming the expert accountant he afterwards proved to be as Procurator in our Colleges. Feeling himself called to higher things he returned to college, finished Rhetoric, and entered the Society at Florissant, Mo., September 3, 1869. His life and work as a Scholastic and as a priest, always had the mark of painstaking cheerfulness and exactness. From 1882 until 1895, he was Procurator, first at St. Ignatius College, Chicago, then at St. Louis University. In 1895 he was made Rector of Creighton University, and subsequently became Rector of St. Ignatius College, Chicago. Retiring from office with broken health, he spent the last years of his life as Procurator in Detroit College. It has been frequently said that his Procurator books are simply models. In April, 1909, Father Pahls was sent to St. Stanislaus, Brooklyn Station, Cleveland, Ohio, and for some months seemed to improve in health. The final break-down began in October, but was lengthened by Father Pahls' tenacious struggle for life until February 5, 1910, when he passed away peacefully and without a struggle. Of his last days Father Van Rossum, S. J., wrote:—"He repeatedly expressed his gratitude towards God that he was allowed to die in the Society. His ready obedience and childlike piety were remarkable. Close communication with our Lord and the Saints in prayer, and almost continuous fervent aspirations prepared him for the last hour." R. I. P.

VARIA

AUSTRIA. *Innsbruck. Father John E. Heller, S. J.*— A short notice of Father Heller, who died on the 26th of October, 1909, will not fail to be of interest to the readers of the LETTERS, since the venerable father was for nearly a quarter of a century the Spiritual Father of the Convictus, and as such exerted a deep influence on the development of the admirable spirit of piety that prevails there.

Father Heller was born on the 12th of November, 1825, at Obernzell, in the diocese of Passau in Bavaria, was ordained a secular priest in 1850, and eight years later, on October 27, 1858, entered the Society, after overcoming extraordinary difficulties which were placed in the way by his ecclesiastical superiors. In 1860-61 he was prefect in the Convictus, becoming later, in 1870, its Spiritual Father, in which position he remained until 1880, when he was made Rector of the house of philosophy for Ours of the Austrian-Hungarian province at Pressburg. On being relieved of his rectorship in 1884, he again became Spiritual Father in the Convictus until 1898, when advancing age forced him to retire, although he remained a confessor of the Convictors almost to his death. Old Convictors bear eloquent testimony to his spiritual guidance during these periods, and his success is not to be wondered at, for since his death it has become abundantly clear that he gave himself up to this important task with his whole soul. The souls under his direction he never ceased to pray for. In a note-book found after his death were contained the names of those for whom he prayed and remembered each day in his Mass. Among them were all his spiritual and temporal benefactors and his penitents. His spiritual direction was sought also by many outsiders. The Queen Mother Maude of Bavaria often sought his advice in matters of conscience, once visiting him in Innsbruck for this purpose.

Father Heller was besides a man of profound learning. Before his entrance into the Society he had published, at the suggestion of Döllinger, a monograph with the title: *Fausti Regiensis Galliarum episc. fides in exponenda gratia Christi illustrata a Jo. Heller, presbytero Passaviensi Dr. Theol. Monachii, J. G. Weiss 1854.* The aim of the monograph was to refute the charge of semi-pelagianism against Faustus. After entering the Society Father Heller's activity in the ministry, however, prevented his doing much literary work. He made occasional contributions to the "Zeitschrift für Katholische Theologie." One important work was published in 1897, under the title: "Das nestorianische Denkmal in Singanfu (The Nestorian Monument in Singanfu)." This appeared as part of another work entitled:

"Wissenschaftliche Engebnisse der Reise des Grafen Béla Czéchenyi in Ost-Asien (1877-1880)." ("Scientific Results of the Journey of Count Béla Czéchenyi in Eastern Asia during the years 1877–1880)." The story of this monument is as follows. In 1625 two Jesuit missionaries discovered in Singanfu, in the province of Schensi in China, a stone tablet, between seven and eight feet in height with an inscription partly in Syrian and partly in Chinese. The tablet dated from 780 A. D., and spoke of the introduction of Christianity into that region by Nestorian priests, giving at the same time a summary of the Christian doctrine. Doubts about the authenticity of the tablet were at once aroused; it was even declared to be a pious forgery of the Jesuits in order the more easily to gain the Chinese over to the Faith. In the course of his journey Count Czéchenyi had casts made of the tablet, one of which he presented to Father Heller, whom he had secured as one of his co-workers. The latter presented a preliminary paper on the inscription before the Seventh Congress of Orientalists in Vienna in 1886, which was published in the proceedings of the Congress, in 1899. A sharp criticism of this paper of Father Heller by a Vienna professor in 1895, a criticism which was resented by the learned world, received its adequate reply when the work containing Father Heller's study of the inscription finally appeared in 1897. He not only established beyond doubt the authenticity of the inscription, but gave to the world the first plates containing a reproduction of the same. It is gratifying to relate that his work, one of very great labor, received the warmest encomiums from specialists all over Europe. Father Heller was at work for years on a Syrian dictionary, which however was rendered superfluous by the works of Brockelmann and J. Brun before it was completed. Father Heller had the happiness of celebrating his golden jubilee in the Society in the autumn of 1908. In the autumn of the year following he was forced to undergo an operation, to the effects of which, although it afforded a temporary relief, he finally succumbed. The last two years he had made a time of special preparation for death, which a long illness in the winter of 1907-8 made him realize was not far off. The end was peaceful and edifying. R. I. P.

The New Convictus.—The plans for the new home of the Convictus are at length completed. They show a three story and basement building designed to house three hundred students, exclusive of the Father Regent, the Spiritual Father and Prefects and the Coadjutor Brothers, servants, etc. All the rooms will be single with the exception of twenty-five. It is hoped to have the building under roof by the coming winter and completed for the school-year 1911-12. There is no question of its need. The present Convictus has over 270 students, about fifty of whom have to be accommodated

in houses or rooms hired in the immediate neighborhood. The project of the new building has awakened great interest among the old students of Innsbruck, and contributions are coming in rapidly; none too rapidly, however, as the cost will be very great. The building when completed will be one of the most beautiful, if not indeed the most beautiful, building in the city. The site is only a six minutes' walk distant from the lecture rooms, and is in the villa section of Innsbruck.

A Foreign Mission for the Austrian Province.—In accordance with the desire of Father General, Ours in Austria will take over the mission of Bengal, at present in charge of the Fathers of the Belgian province. The change will be made gradually, the Fathers of this province being introduced to the work of this mission by the Fathers already there.

Professor von Pastor and the Society.—In the Fifth Volume (German Edition) of his monumental "History of the Popes," covering the pontificate of Paul III (1534-1539), Dr. von Pastor devotes Chapter VII (80 pages) to a sketch of the foundation and early history of the Society. Especially noteworthy is the description of the Book of the Exercises, a description which shows a remarkable knowledge of the Exercises, and which is a model of clearness. The learned author brings out very strikingly the great need of such a foundation as the Society in order to bring to full fruition the great work of the Catholic Reformation. It is perhaps safe to say that in very few works will one get such a vivid realization of the providential mission of St. Ignatius and the Society as in this.

It may be well to remark here that Dr. von Pastor is not a clergyman, as very many imagine, who only know of Innsbruck from its theological faculty, and that he is not a professor of history in the latter faculty, but in the faculty of arts. One of his daughters is a nun in the Ursuline convent in Innsbruck. A serious affection of the eyes has prevented him from working during much of the spring of the present year. His many admirers in the Society, who owe him a debt of gratitude for his beautiful sketch in his latest volume, will not fail to pray that his work may not suffer permanently from his present affliction. Dr. von Pastor is still in the prime of life. His affection for the Society has ever been deep and outspoken.

Some Recent Publications of Ours in Innsbruck.

Father Hugo Hurter,—Volume IV, of his "Nomenclator Literarius"—third edition. Volume V, the final volume, will soon follow.

Father Joseph Donat.—"*Die Freiheit der Wissenschaft.*" A valuable philosopho-apologetical work that has been received with the greatest praise in German-speaking countries,

Father Heinrich Bruders.—"*Die Exercizienwahrheiten* (The Truths of the Exercises)." A development of the fundamental truths of the Spiritual Exercises from the standpoint especially of the history of dogma. The book will soon be translated into French.

Father Michael Gatterer.—"Die Erziehung zur Keuscheit." This is a very excellent and above all a very practical book, designed for priests and for all those, especially parents, upon whom rests the responsibility of educating the young. The book handles the important question of how far the catechist or the parent should go in treating the delicate matters that fall under the sixth and ninth commandments. Examples are given of instructions dealing with this subject, and the principles are clearly treated that should guide the priest or parent in explaining the relations of the sexes. This is the second edition, the first having been printed for private circulation among priests in order to invite their criticisms and suggestions. The book is enjoying a large sale. Father Gatterer is bringing out an enlarged and improved edition of his *Praxis celebrandi* for those about to be ordained, which is being used this year in the Rites class.

An Interesting Discovery in Zoology by One of Ours.—Here in Innsbruck are a number of Scholastics and Fathers of both the Austrian and German provinces taking the studies at the university in preparation for the State examinations, the passing of which is necessary before they are allowed to teach. One of the scholastics, Mr. Karl Hofeneder, who is specializing in zoology, has done his thesis-work on a class of winged insects known as the *Strepsiptera*, which are parasitic on a number of other insects, especially on Wasps. In connection with the study of these parasites he had occasion to correspond with a French savant, Doctor Chobaut in Avignon, in regard to the literature of the subject. Dr. Chobaut sent him a single specimen of an undetermined species, with the request that its place in the classification be determined. Mr. Hofeneder found in the course of his research, that the specimen belonged to no known species, that it was in fact, an entirely new genus of *Strepsiptera*. He has described it in a communication to the Proceedings of the Society of Natural History and Medicine of Innsbruck, and his work has been highly praised by specialists in Europe and America to whom the communication has been sent. Mr. Hofeneder is at present editing a German translation of the classic work on *Strepsiptera* by a Russian, which will be very welcome to specialists to whom it was formerly unavailable. The translation was made by a former member of the Russian Douma, who became a convert, attended the theological faculty in Innsbruck and is now a priest in Russia.

The Austrian Province before the Suppression.—According to the Catalogue of 1773 the Austrian province numbered

1819; 1052 priests, 343 scholastics, and 424 brothers. Besides the 1819 at home there were 23 extra provinciam. There were thus in all 1842, more than double the number in the Austrian and Hungarian provinces at present. Bohemia is not included, as Bohemia was then a separate province. Austria had then 35 colleges, and 25 residences. The largest college was in Graz, having 123 Jesuits: next came Tyrnau with 120 Jesuits. In Vienna, which had a population of 200,000, there were 334 Jesuits in four different houses.

BALTIMORE. *Loyola College. Collection of Medals and Coins.*—Doctor Knight is adding monthly to the already large collection of medals and coins presented last year. Additional papal medals and rare coins have been donated. It is doubtful whether there is a more complete set of papal medals than that in the Doctor Knight collection at Loyola. Recently, in addition to some rare volumes, Doctor Knight has presented Loyola with four quaint engravings of the date of 1678.

The Father W. G. R. Mullan, S. J., Scholarship.—A crowded house assembled in the College Hall Wednesday evening, April 27th, to witness the Minstrel and Vaudeville entertainment under the auspices of the Sodality, for the benefit of the Father Mullan Scholarship Fund.

It is gratifying to know that the entire amount of $1000 was realized.

Sodality Reception.—The most striking church-event of the past few months was the Triduum held by the Sodality in preparation for the feast of the Immaculate Conception. For several weeks before, Father Whitney, the Director, used all his well-known zeal to make the exercises a success. It was advertised constantly in the local papers, delinquent members were hunted up, and the faithful ones urged to secure at least one new candidate each. As a final "coup" the Director succeeded in securing one to conduct the Triduum under whom it could not but be successful. Ours need no further guarantee to the worth of the sermons than the name of the preacher,—Father James Casey. For the three evenings and on the night of the closing he held the crowded church in close attention by his sermons on: "The Mother of God," "The Mother of Men," and "The Mother of Grace," and "A Rich Investment." Besides this an instruction was given each morning at the 8.30 Mass.

In general, the results were very gratifying, especially in the large and faithful attendance of men, young and old. This together with the number of new candidates received, —one hundred in all,—must have been very consoling to the zeal of the Director and the cooperation of all concerned.

Novena of Grace.—The recent Novena of Grace surpassed all previous years in the number attending. The attendance was 5678, and about 2000 were men. The confessions num-

bered 5018, and the communions 6500. It was necessary to have five exercises a day. At the same time four other churches in the city had the Novena, and two of these had double exercises daily. The usual abundance of favors was the result.

Men's Retreat.—The Men's Retreat under the leadership of Father Wm. F. Gannon, S. J., of Gonzaga College, Washington, D. C., appears to have been the most largely attended in the history of St. Ignatius'. At the close of the Retreat, Sunday morning, the Lower Church was crowded with men and every one approached the communion-table. Three Fathers were engaged in distributing Communion.

BELGIUM. *The Calcutta Mission. Golden Jubilee.*—On Sunday, November 28, 1909, the golden jubilee of the Calcutta Mission was fittingly observed both in Belgium and in the Mission. Some weeks in advance Rev. Father Provincial addressed two very beautiful letters, one to the Province and one to the Mission, in which he showed the intimate connection of the Mission with the Province and reviewed the reasons for mutual rejoicing and thanksgiving. Prayers were prescribed in all the houses of the Province on the 26th, 27th and 28th of November, and a Te Deum on the last day either in the domestic chapel or publicly in the church. A brochure containing some account of the Mission and the work accomplished was presented to each of its many friends and benefactors throughout Belgium. No one knows the amount of money given to the Missions in charge of Ours of Belgium. On the last page of the "Missions Belges de la Compagnie de Jésus," a monthly review published on behalf of the Missions, is given the list of benefactions for the month. These are very great, yet they are only the smaller gifts while others, the greater gifts, no one but God alone knows of.

Here are the latest statistics of the work in the Calcutta Mission:

Total number of missionaries since 1895.....	383
Deaths among the missionaries.....	93
Catholics baptized, September 1, 1909.....	101,008
Catechumens, September 1, 1909.....	79,549
Churches and Chapels.....	456
Communions, Sept. 1, 1908–Sept. 1, 1909...	553,839
Schools.....	177
Children in the Schools.....	13,992

The Belgian abroad is like the Belgian at home: he must undertake social works subordinated to religious works, just as is done in Belgium. An intelligent effort has been made in this sense at Calcutta. The end is to better the situation of the native, put him in easier circumstances and make him independent of landlords, Hindoos or Musslemen. With

this idea he is taught to save his earnings, to adopt new methods of agriculture so successful to-day in Belgium, and is instructed in some industry adapted to his situation. For the women and girls there is a school for learning lace-making and for the men an 'atelier de tissage.' Thus it is hoped that little by little the missions will become self-supporting and not depend entirely on the generosity of Belgium.

BOSTON. *Retreats during Lent.*—Over 2000 men attended the annual retreat for men arranged by the Young Men's Catholic Association of Boston in the Church of the Immaculate Conception during passion week. Services were held in both the upper and lower churches.

The annual retreat of the Catholic Alumni Sodality, which is composed of college and university graduates, came to a close Palm Sunday morning with services in Boston College chapel. About 300 members were present.

After mass, at which all received Holy Communion, had been celebrated the members of the Alumni Sodality attended breakfast in the music room of the college, where a number of informal speeches were made. Bellamy Storer made a brief address, and the president of the sodality, Patrick M. Keating, also spoke.

Seventeen hundred women crowded the Church of the Immaculate Conception for the concluding services of the annual retreat for women. The Rector, Rev. Thomas I. Gasson, delivered the final address of the services, speaking on "Perseverance."

Father Gasson gave the annual retreat of the Guild of St. Catherine, which is an organization composed of professional and business women who are graduates from Catholic academies. The services were held in the chapel of Boston College.

CALIFORNIA PROVINCE. *Santa Clara College.*—On April 6th, a meeting of the executive and promotion committees, in charge of raising funds for the new University, was held in the St. Francis Hotel, Very Rev. R. A. Gleeson, S. J., President of Santa Clara, presiding.

Father Gleeson has given the following account of the plans. The work of raising adequate funds for the erection of the University of Santa Clara, which will succeed Santa Clara College, has been begun in good earnest. We desire to build a college and university worthy of the old college, which is the pioneer of higher education of California, and worthy of the State of California itself. This step has long been contemplated, but for various reasons it was deferred until six years ago, when a beginning was made under the Rev. Robert E. Kenna, S. J., then President of the college. At that time more than six hundred acres of land costing $60,000 was secured at Loyola near Mountain View. Im-

provments, such as grading, the laying out of roads, the building of a first-class dairy and creamery, etc., were then made at a cost of $30,000. All this was paid for partly through the contributions of friends and partly through the sale of property belonging to the college, so that now there is not a cent of debt on the property.

We were about to begin the work of collecting funds for the building of the new college, and a meeting of the Promotion Committee had taken place the previous evening, when the great earthquake and conflagration of April 18, 1906, occurred. This was followed by the money stringency, so that we determined to defer the execution of our plans, despite our growing needs of more suitable and ampler accaccommodations, to a more opportune moment.

This moment was determined not by us but by Divine Providence. Between twelve and one o'clock on the morning of December 22nd last, a fire broke out in the faculty building of Santa Clara, and the morning saw the Fathers and Professors without a roof over their heads. Fortunately none of the buildings used by the students were damaged, and thus, by dispersing the Fathers and Professors in the town of Santa Clara, we have been able to continue our work.

The total destruction of the faculty and administration building made prompt action imperative. The inconveniences arising from the anomalous conditions due to the dispersion of the faculty and Professors in various houses several blocks away from the scene of their labors demanded a remedy. To rebuild the destroyed building would, in view of our intention to move to Loyola, have been a mere waste of money; and all felt that it was preferable to undergo the inconveniences of dispersion, great as they were, and to hurry along the building of the new college.

The project has the hearty approval of Archbishop Riordan, of San Francisco, as the following quotation from his letter to Father Gleeson shows:

"I wish it were in my power to build this college for you. My veneration for the great Society under whose care it will be conducted; my deep friendship for so many of its members in almost every part of the world; my sense of personal obligation for services and kindnesses rendered from the earliest days of my childhood and especially during the forty-five years of my priestly ministry, would find, if not an adequate expression, at least one replete with satisfaction in such a work. But, as you are aware, my means are very limited and the demands upon them greater than they can satisfy. However, as I cannot content myself with merely commending this great work, and wishing you a very large measure of success in your efforts to enlist the cooperation of the many friends of Santa Clara, you will please

inscribe my name among the contributors to the building fund for the sum of $1000.

Praying that God may bless this work, and make it, from the beginning to the end, Ad Majorem Dei Gloriam, I am,

Sincerely yours,

+ P. W. RIORDAN,

Archbishop of San Francisco."

Apart from this donation, His Grace has contributed property to the value of $19,000 toward the erection of the new University.

South Dakota. Holy Rosary Mission, Pine Ridge. Death of Chief Red Cloud.—The famous Chief, Red Cloud, who took such a prominent part in the affairs of the warlike Sioux for the last 40 years or longer and is well known all over the country, died at the Pine Ridge Agency on December 10, 1909, and was buried at the Mission. I am sure it will interest your readers to hear some particulars about the life and death of this remarkable man.

Red Cloud was born about 1820, and was endowed by Divine Providence with such gifts as justly entitled him to leadership among his people. After the battle, or rather massacre, of Wounded Knee, in which he took no part, his power was practically broken by the government system of ruling our Indians, and he lived in retirement near the Agency, where the government built a frame-house for him and supported him to a certain extent. Nevertheless during a number of years he lived in great poverty, and only his iron constitution enabled him to live to an age of 89 years.

What, however, makes him especially dear to us is the fact that he was a good Catholic and a great friend of the Mission. When in consequence of the peace policy of President Grant the Catholic missionaries were excluded from the reservation, he went three times to Washington to demand Catholic missionaries and a Catholic school, to teach his people, until at last he succeeded in both. He himself was baptized in 1884. Since then he has been unwavering in his faith and in his attachment to the Church. In 1904, 1906 and 1907 he gave touching proofs of his faith and of his love for the Mission by heading a petition in which the Catholic Sioux requested the government to again support our school out of their educational funds. On two of these occasions he came out in strong terms.

As long as he was able, Red Cloud came regularly to church and later on received the Holy Sacraments regularly at his home. I visited the dying chief repeatedly during his last illness. The government had him buried with military honors and paid the funeral expenses.

His wife died a few years ago. She also was a good Catholic. R. I. P.—*Letter of F. Henry, S. J.*

CANADA PROVINCE. *Montreal. Retreats to Men.*—The organization by Father J. Dugas of retreats for men continues apace and with much promise. Our philosophers' villa at Boucherville, about ten miles down the St. Lawrence from Montreal, has been chosen as the place of retirement for those who make the retreat. A very successful entertainment was given on April 4th by the Young Mens' Association of the Immaculate Conception parish in aid of the work.

CEYLON. As Galle and his wife are at the races, there is no use going visiting my Catholics and I find one or two leisure hours. I avail myself of the same to send you a few notes about the Galle Diocese. Here are some figures extracted from the latest Ecclesiastical Returns, (1908-09) correcting already to a certain extent what was printed in that most important of works, the "Catholic Encyclopedia."

BAPTISMS OF ADULTS.

1. Protestants	20
2. Heathens	455

BAPTISMS OF CHILDREN.

1. Of Catholic parents	422
2. Of non-Catholic parents	211
Total	1,108

Confessions, 34,533; Communions, 61,401; Confirmations, 509; Extreme Unctions, 106; Marriages, 1) solemnized, 72; 2) validated, 62; Number of Catholics, 10,788; Schools, 36, with 2,210 boys and 1,124 girls.

Baptisms have increased by 18 per cent. and Communions by 28 per cent. on the previous year.

Our hopes with regard to Father J. M. Schaefer's health have not been realized, and we are still in doubt whether the valiant pioneer of the Hiniduma mission will ever be able to appear again on the scene of his former labors. He is now slowly recruiting at our college in Cairo (Egypt).

The zeal of our missionaries has been crowned this year with success, especially at Kegalla, where Father A. M. Verstraeten has been successful in gathering to the Church nearly a whole village of rather low-caste people, at Madyawa, about a mile and a half distant from Kegalla. These poor people, neglected by everybody, have heard with pleasure the good tidings of the Gospel. "Pauperes evangelizantur." Although there are several schools within a radius of two miles, the children of Madyawa found it difficult to attend them in the company of higher caste children. So, the Government has registered the well attended school opened by Father Verstraeten at Madyawa for a grant-in-aid.

The Convent lately opened at Kegalla promises to be as successful as the one at Matara, where extraordinary progress has been made.

Last year, I mentioned some of the obstacles to the propagation of the Gospel. This year, two things have occurred which, without injuring much the faith of our Catholics, will nevertheless delay the conversion of many a Buddhist. The first one was the issue of a scurrilous book, "The Credentials of Christianity," in which a considerable number of the objections concocted by rationalists have been dished up again, with a sauce to the relish of our local Buddhists. The second fact forces me to say that both Ireland and your own United States are retarding the conversion of Buddhists, and this time it has nothing to do with the American dollars to which I alluded on a former occasion. Extraordinary, is it not? Here is how it happened. Soon after the apparition of the "Credentials of Christianity," some of the Buddhist leaders thought it would be good to gather the hay while the sun was shining. So for that purpose, they got from Burma a Buddhist Monk, called Dhammáloka, which means the "Light of the Law." But before that monk was Dhammáloka, he was plain Bill Colvin, from Blackmore, near Dublin. An Irish Buddhist Monk, forsooth ! Ireland, by one of her sons, keeping poor people in the darkness of Buddhism ! and how? by dragging in the name of fair America. He began his two-hours lecture (he had certainly kissed the Blarney stone) by stating it was well known that an Irishman found it physically impossible to utter a lie. Consequently, as he was an Irishman, his hearers would hear from him only the purest truth. As a specimen of the truth, I shall just mention that in the course of the lecture, he showed a book: This, said Bill, is a copy of the Police records of the United States of America, and there I find that, in 1908, 24,000 clergymen of all denominations, protestants as well as Roman Catholics, were sentenced to terms of 5, 10 and 12 years imprisonment, for illicit sale only of intoxicating liquor. He also described the towns of Europe as full of drunken women. They are lying in rows in the gutters of all the streets, whilst here in Ceylon (he said) I have not seen a single one as yet. As he uttered some seditious sentences, the Government granted him two policemen as faithful escorts; and a bill was passed at the Legislative Council providing that open air preachers vilifying other people's religion were liable to imprisonment. On the day this bill was passed, Dhammáloka sailed for India, via Tuticorin.

I regret I have to record the death of one of our Missionaries, Father Francis De Hert, the Parish Priest of Ratnapura. He died from blood poisoning after having been stung on the forehead by a poisonous fly or insect. Within three weeks he died after terrible sufferings. Twice he had to abandon our Congo Mission, owing to failing eyesight. He labored with us about eight years, first at St. Aloysius' College, Galle, and latterly at Ratnapura. He

was much esteemed, and, beloved by his parishioners, who regret very much that his mortal remains had to be buried far away, at Nuwara Eliya, where he died on the evening of November 2nd. R. I. P.—*Letter of Father J. Cooreman, S. J.*

China. *Death of Father Peter Wang, S. J.*—One of the most celebrated Jesuits in the world has recently died at Zikawei, China, in the person of Rev. Peter Wang, a noted Chinese author. Father Wang was eighty years of age, and had spent fifty years in the priesthood. During that period he had written a defence of Catholic Doctrine in six volumes, published five volumes of maps and some works of hagiography—all in his native Chinese tongue. He wrote in Latin a Concordance of the European and Chinese calendars; collaborated in the "Variétés Sinologiques" and other works treating of China; and when overtaken by death, was occupied on a general chronology of the Chinese Empire.—*Australian Messenger.*

France. *A Jesuit in Russia.*—Father Francois M. Gaillard, of the province of Toulouse, has been at work for more than fourteen years in the different libraries of Europe gathering material for the history of the Society. He had free access to all libraries except to those of Russia; yet Russia contains hidden treasures for the historian of our Order. It is known that in one library of St. Petersburg alone there are more than 300 volumes of important documents pertaining to the Society. A year ago Father Gaillard with the sanction of Father General made an attempt in Brussels to get permission to examine these and other documents. He was refused. He made a second attempt, this time in Rome, and had begun to give up all hopes of an answer. The permission came however from an altogether unexpected source. Word came to Father Gaillard from the French ambassador in Rome, who is anything but a good Catholic, that he was commissioned in the name of the French Government to go to Russia to pursue his historical research work. This was followed by an official approbation of the Russian ambassador at Rome. Later Father Gaillard received a letter signed by the Czar himself giving him permission to examine all the state archives of Russia, and to copy and to use whatever may be of use to him in his work. Father Gaillard reads Russian fluently; he began to study it seventeen years ago. As Father Gaillard was leaving Father General he asked His Paternity how long he was to remain in Russia. Father General smilingly replied: "Till you finish your work or till your work, finishes you."

German Province. *Luxemburg.*—The famous house at Bellevue, Luxemburg, is about to pass from sight, and the writers who have dwelt there these last few years are to be scattered through the province. Some will doubtless go

to Exaten where many think will be housed the headquarters of the editorial staff of the "Stimmen aus Maria Lach." Rev. Father Provincial has given two reasons for the move: first, the late anti-clerical tendencies of the Luxemburg Government, which seemed to point to confiscation of property belonging to Religious Orders and Congregations; second, the expense of the upkeep of the house and Community. The house has been bought by the Government for a Technical School. The price paid was about $140,000, a little more than Ours paid for it.

INDIA. *Bombay. St. Mary's College, Mazagon.*—The number of names on the rolls at the close of this year is 496; of these 298 are in the European, the rest in the English-teaching Division. The highest number of boarders reached in the course of the year was 217.

The results of the Matriculation Examination have again been quite satisfactory, as twelve from a class of thirteen were sent up and eleven satisfied the examiners.

Calcutta. St. Xavier's College.—The year 1910 is the year of the Golden Jubilee of St. Xavier's College, which was founded in January 1860.

It is proposed to celebrate this Jubilee with befitting solemnity, and it is hoped that the former pupils of St. Xavier's will, in great numbers, gather round their Alma Mater on this occasion. The time which seems best suited for the celebration is the beginning of December, and it is proposed to devote the first three days of that month to it, so that the crowning day of the festivities be Saturday the 3rd of December, the feast of St. Francis Xavier.

The College closed the year 1909, with 702 pupils on the rolls showing an increase of eighteen over last year. Of these, 372 belong to the School Department and 330 have followed the University course. There were 104 boarders.

We have become the fortunate possessors during the year of the valuable list of books known as the Goethals Indian Library, a magnificent collection of some 6,000 volumes on India. They are a legacy from the late Archbishop of Calcutta, Count Paul Goethals, and form an altogether unique collection of valuable historical works. A special hall has been built to accommodate this choice collection and we hope, as funds allow, to keep it up to date.

Mangalore. Death of Bishop Cavadini, S. J.—The Rt. Rev. Cavadini, S. J., Bishop of Mangalore, died on Holy Saturday, 26th of March, at Ootacamund. His Lordship, we understand, had been ailing for some time, and although, two years ago, after a protracted illness, he seemed to have well recovered, it was apparently only a temporary relief.

Bishop Abbondio Cavadini was born at Calcinate, in the diocese of Bergamo, on February 5th, 1846, was nominated

Bishop on December 2nd, 1895, in succession to Bishop Pagani, and consecrated on June 25th, 1896.

St. Aloysius' College.—The working of the College during the academic year 1909 was, on the whole, very satisfactory. The strength of the whole institution rose from 880 in the previous year to 1016.

We had 75 boarders. There were some more applicants, but want of accommodation forced us to refuse them admission. Further additions have been accordingly made to the building, so that we have been able this year to accommodate nearly a hundred students in the Boarding House.

JAPAN. *Tokyo, March 22nd, 1910.*—It is high time to keep my promise and send your Reverence what little news there is from Myo-gadani, the latest and best of which is the arrival of Fathers Engelin and Hoffmann. After a prosperous voyage from Vancouver they landed in good health and spirits at Yokohama on February 24th, and proceeded the same morning to Tokyo where they were made heartily welcome. Both of them began almost at once to devote all their energies to the study of Japanese.

Father Engelin is getting down to work at once, as besides the study of the Japanese, he will commence to teach six hours a week in the German-Japanese school after April 1st. This experience will be of very great advantage to him, as he will get to know Japanese methods and become acquainted with students and teachers, and thus practically prepare himself for his future position of Director of our Foreign Language school. Fathers Boucher and Dahlmann devote several hours a week to teaching some University students, who come to Myo-gadani apparently to practise English, French or German, but really to study the fundamental principles of religion, to find a solid basis for morality, with which Buddhism fails to supply them. There are already about ten such students, who have found their way to our house, and the number is growing. Let your gentle novices pray that the endeavors of the good Fathers be not in vain, and that God may lead these earnest young men to His light and His love.

About a month ago I gave a second retreat to the students of St. Joseph's College, Yokohama, and had very much the same attentive and appreciative audience, of about twenty Catholics, twenty Orthodox Russian schismatics, and about the same number of classified and *unclassifiable* Protestants, a score of heathens and two or three Jews additional to those of last year. Let us hope that some good will result. The Father in charge of spiritual matters tells me that the boys were more open to him in affairs of the soul than they were formerly.

Since the middle of September we have had remarkably fine weather with very little rain, and though it seemed

more than in 1909, the cold was not nearly so piercing, because the atmosphere was mostly dry. March has brought the usual amount of squalls and embryo-gales, during one of which, about five days ago, a fire broke out in Yokohama and cleaned up one of the poorer quarters of the city by destroying five hundred houses.

It is also very gratifying that the monster tortoise on which these favored isles rest at the bottom of the Pacific has been enjoying a most profound winter sleep, though it does seem that with the approach of Spring he is beginning to grow a little restless. Otherwise, everything is "de more," and though I am receiving a few dollars not unfrequently principally from poor people in Germany and Austria, which help to keep us in bread and butter without making it necessary to appeal for our sustenance to headquarters, we must continue the Fabian policy of waiting, and live like Mr. Michawber on the expectations of better days and something turning up. Personally I am full of confidence.—*From a Letter of Father Rockliff to Father Pettit.*

JERSEY CITY. *Manresa Hall.*—Manresa Hall, the preparatory department of Saint Peter's College, is in a very flourishing condition. About the middle of March, the number of its students reached 100. This alone is a great sign of success for the school only began in September, 1905, with about twenty boys and fifty three on its register at the close of that year. It counts among its graduates and present students some of the sons of the best people of the city. The boys in their neat blue uniforms make a pleasant sight, for besides being taught the elementary branches of education, they are also exercised in military discipline. Within the past year a large, spacious gymnasium of concrete blocks has been erected next to the school. This affords the boys ample opportunity for developing their physical powers. There are now four classes at Manresa Hall, the graduating class, the second year class and the third year class with sections A and B. These classes are taught by former graduates of Saint Peter's College. If the increase goes on apace it will doubtless be found necessary to build an extension to the present school building.

The College.—Whilst our Grammar School has been increasing in numbers and proficiency, our College has not by any means been at a standstill, for it too has greatly advanced within the past few years. Here are some data which will corroborate our statement. In 1907 there were on the register of the College and High School departments 121 boys. At the end of 1908, 150, while in 1909 there were 188. On Wednesday, March 30th, the 200th boy was received, who makes the grand total for the present school year of 1909-1910, including the 100 boys at Manresa Hall, 300 students, the highest number in the history of the College.

On Tuesday evening, April 5th, the College Dramatic Society presented Mr. Terry's version of "Guy Mannering." On the preceding Saturday afternoon a special performance was given for the school children and their teachers. The large parish hall, which has within recent months been beautified by Brother Schroen, was taxed to its full capacity. The hall will seat about 1200. The teachers and the children, most of whom were the members of the graduating classes of the parochial schools of Jersey City and its vicinity, were well repaid for their attendance. On the night of the play itself, the hall was likewise filled, in fact many were obliged to stand.

In the early part of the present year representatives of the Knights of Columbus waited on Rev. Father Rector and presented him with a check to found a scholarship in the College to be known as Columbus Chapter, Knights of Columbus Scholarship.

The Church.—It has long been a standing custom here in Jersey to have a "Mission" for men conducted by the Fathers of the church and college during Passion Week. This year a new departure was made in the way of a "Mission" for women, which preceded that of the men. The attendance was excellent, as about 1200 were present. The pews were filled and chairs had to do service wherever they could be placed, even the sanctuary was invaded. Nor did the attendance diminish as the week went on. So great was the success of this "Mission" that it will probably be repeated each Lent for years to come, especially as it has been realized that the needs and results are similar and almost as great as those of a large "Mission" given by the Fathers of the Missionary Band. This year during the time of the "Mission" the Ordinary granted to "Ours" at Saint Peter's the extraordinary faculties of a regular "Mission." The men's week was also well represented as about 1000 received Holy Communion.

The Lenten devotions were evidently appreciated, judging from the large number of persons who faithfully attended them. The services during Holy Week were likewise well attended. One of the attractive features of the Tenebrae services was the chanting of the Divine Office by the students of the High School and College.

The Establishment of the Holy Name Society.—Judging from the magnificent showing which the Holy Name Society makes in its annual parades, one cannot help but feel proud of his faith and to realize that such a Society in Jersey City is a real factor for doing much good. Accordingly on Sunday, January 16th, the feast of the Holy Name, Rev. Father Daley, O. P., established the Society in our parish. Almost four hundred men gave their names as members.

Our Parochial School.—Our Parochial School is in a fine condition. Nearly 1100 children are in attendance. To show that a high standard of studies is maintained, not long ago the boys and girls of the graduating class underwent the Regents' Examination of the State of New York. This examination supposes a year's preparation in the eighth grade, yet our boys and girls tried it with only five months study. The Regents present seven different subjects, and it is necessary to pass in all seven before receiving a certificate for the High School. The report came from the Board of Examiners a short time afterwards and it was found that fourteen had passed in all seven subjects, four in six out of the seven, one in five and one in four. Moreover one of our boys had procured what is called "Honors" in four different branches, and five girls the same in three branches.

Our school children attend the 8.15 Mass every day there is class.

The condition of the parish is readily seen from the February issue of our Monthly Church Bulletin.

Catholics in Parish	4,407		
Children in School (registration)	1,035		
Men's Sodality	200	Bona Mors, about	370
Women's Sodality	161	St. Vincent de Paul's League	30
Young Ladies' Sodality	400		3,200
Young Men's Sodality	63	Sewing Circle	12
Rosary Society	25	Public School Catechism Class	110
Sanctuary Society	160		
Propagation of Faith	150	Holy Name	350
Boys' & Girls' Sodality	458		
Baptisms—Adults 55—Infants 209	264		
Marriages—Catholic 76—Mixed 14	90		
Confirmed	319		
First Communion—almost all who were Confirmed	300		

Missouri Province. *Cincinnati. St. Xavier's College. Frequent Communion.*—The latest student organization is the "Royal Guard," whose members, in accordance with the wish of the Holy Father, agree to receive Holy Communion at least once a week. Most of the students have joined the association. The captains of the "Royal Guard" report the number of Communions received by its members in January, 845; in February, 836; in March, 1087.

Chicago. The College. Frequent Communion.—While every one of our colleges is endeavoring in its own way to foster the practice of frequent Communion among its students, some of them of course must have been more successful than others in obtaining gratifying results. To secure still further success in various places it would seem useful for each of them to learn what is being done elsewhere in this matter; and for this purpose the present brief notice of what has been attempted and accomplished in St. Ignatius

College, Chicago, is presented to the WOODSTOCK LETTERS.

For the last three or four years special earnestness has been exhibited by several of our Fathers and Scholastics in this College to organize in their classes, in connection with the League of the Sacred Heart, bands of weekly Communicants as guards of honor to our dear Eucharistic Lord. Very consoling effects had already attended these efforts, when the solemn words of our Holy Father Pius X came to encourage the entire Church to adopt the practice of frequent or even daily Communion. Among our students the soil was well prepared for this heavenly crop. It was further cultivated by our Professors with zeal and assiduous care according to each one's discretion, until a well planned effort was made by the Director of the Senior Students' Sodality to organize the existing bands of the several classes into a general and conspicuous body of devout worshippers under the title of "The Students' Eucharistic League."

The members of this association join in two practices, namely to receive Holy Communion at least once a week, and to wear habitually a special badge by which they make open profession of their devotion to the Holy Eucharist. The Communion may be on any day and at any hour each member may select. The badge is an elegantly shaped button encircled by a golden wreath and traversed by a golden scroll on which are engraved the Greek letters *ΙΧΘΥΣ*.

Here we have at once a Greek letter society, but one far more significant and honorable than such associations are in secular universities. It unites our boys in spirit and practice with the early Christians in the ages of martyrdom, when they recognized one another by the exhibition of the initials of the sacred words *Ιησους Χριστος Θεος Υμων Σωτηρ*, Jesus Christ God Your Saviour, or simply of a *fish*, the Greek word for which is identical with this acrostic.

At the solemn inauguration of the League, Rev. Father Rector made a fervent address to all the students, in our church, and then had the consolation of fastening the sacred badge on 330 youthful hearts beating in unison with the Sacred Heart of Jesus.

This badge is not sold nor given away to the members; it is conferred gratis with the condition that it is to be worn so long as the recipient keeps up the practice of weekly Communion. The obligations assumed are not binding in conscience, and each one is free to withdraw from the League when he may desire to do so. But in case of withdrawal a member will be bound in honor to return the badge of membership.

NEW MEXICO. *Santa Fe. Mission to the Inmates of the Penitentiary.*—On January 8th, Father Mandalari, assisted by Father E. Fernandez closed a mission of three days to the prisoners of the New Mexico penitentiary.

The retreat opened Thursday at 3 P. M. with Governor Curry present. The Governor addressed the convicts and delivered a message of cheer and good will.

The convicts listened with the deepest attention to the highest official of the territory and showed him the utmost respect.

It is estimated that of the 317 convicts 200 who are Catholics made the retreat and many of these confessed their sins and received Holy Communion at the conclusion of the retreat.

On Sunday High Mass was celebrated with the Governor and the Archbishop present. There was special music by the Cathedral choir and as the sweet voices filled the chapel many an old and many a young convict bent his head partially concealing the happy smile of peace and joy that illumined his countenance. Father Riley of Las Vegas, delivered a sermon in English and it was a happy one. The Archbishop also spoke, in Spanish.

The convicts who made the retreat attended four exercises a day and had the privilege of attending Mass and hearing sermons in Spanish and English.

NEW ORLEANS PROVINCE. *New Orleans. Golden Jubilee of Father O'Shanahan.*—To few men in life come more cordial soul-felt greetings than those which came to Father John O'Shanahan, S. J., the venerable priest who lately celebrated the golden anniversary of his entrance into the Society. These came from his ecclesiastical Superiors, from priest and people, from Archbishop Blenk down to the smallest boy of the Jesuit College, from most prominent citizens of the city, and from the poor and lowly, to whom the good priest was ever the most considerate.

The jubilee services began with the celebration of a solemn High Mass, at which Father O'Shanahan officiated as celebrant, while his two nephews, the sons of his sister, Rev. John Stritch, of the Jesuit College, New Orleans, and Rev. Thomas Stritch, S. J., now stationed at Tampa, Fla., were deacon and sub-deacon, respectively. Archbishop Blenk assisted at the Mass, with a large concourse of priests from all over the city, while the spacious church was filled with people of all classes, even the galleries being occupied. The jubilee day closed with a college and parish reception held in the Jesuits' Alumni Hall, which, under the skilled fingers of the members of the Children of Mary Sodality, had taken on a most festive appearance. Three white doves seemed to soar above the stage, where golden butterflies abounded, and each dove bore in its beak the figures of three memorable years, 1837, the year of the birth of the jubilarian; 1860, the year of his entrance into the Jesuit order, and 1910, the jubilee anniversary year.

There were present at the Mass representatives from all the religious orders in the city, besides many of the secular clergy.

A reception of which any man might well be proud was tendered Father O'Shanahan in the evening. To that reception came numbers of the clergy of the city and from surrounding parishes and friends and well wishers from far and wide. There were the most cordial expressions of gratitude and good wishes extended to Father O'Shanahan from representatives of the different organizations with which he had been connected in his long and priestly career in this city, the Jesuits' Alumni, the Alumni Sodality, the League of the Sacred Heart, of which Father O'Shanahan was one of the first directors; the Children of Mary, the little girls of St. Philip's Parochial School, while last but not least came a representative of the Newsboys Home.

Retreat to Lepers.—During Lent Father F. H. Finegan gave a retreat to the unfortunate inmates of the State Leper House in North Louisiana.

NEW YORK. *America Press.*—America for April 16th, announces that Father John J. Wynne has retired from the editorship. At present it is under the charge of Rev. M. J. O'Connor, S. J., of the Missouri Province.

Brooklyn College Notes.—On March 26th, there was an enthusiastic meeting in the College Hall of a number of laymen, who had been invited by Rev. Father O'Connor to consider in a practical way the interests of the College and to devise means for promoting the same in a substantial manner. Mr. John Shea, ex-Bridge Commissioner, was elected temporary chairman, Mr. George Parker, secretary, and Mr. Fey, treasurer. On this occasion a new society was formed to be known as the Brooklyn College League. The next meeting took place on March 29th at 8 P. M., when the Brooklyn College League was fully organized with appropriate officers and committees. Much enthusiasm was manifested in this new scheme for helping the College, and it is to be hoped that there will be a large membership from all parts of the Borough of Brooklyn.

In the atrium of Brooklyn College there is presented an idea not to be found in any other school of the land, a blending of loyalty to religion and country in a manner at once religious and artistic. This idea is expressed by a beautiful crucifix, on either side of which hangs a painting of His Holiness Pope Pius X, and the Right Rev. Bishop of the Diocese, with a painting below of President Taft, typifying the authority of the nation. In this unique group we have the head of the Invisible Church, the chief ruler of the Visible Church, the Bishop of the Diocese, and the head of the Nation. This grouping is not only unique, but it is an original and beautiful expression of the sentiment, "Religioni et Patriæ." The man with faith in God and religion will make the good citizen. This same idea will be

found expressed in each of the class rooms of Brooklyn College.

St. Francis Xavier's College.—It will be very pleasant news for the friends of the College of St. Francis Xavier, to hear that it is now free from debt. It has also forty scholarships founded. The latest was in memory of Rev. William O'B. Pardow, S. J. The required $2,500 were subscribed in a very short time by his friends. Father Pardow was graduated at St. Francis Xavier's, taught there as a Scholastic and as a Priest, was President of the College, resided there when he was Provincial; so that it is very fitting to have his memory commemorated by a scholarship.

The Xavier Alumni Sodality Retreat was exceedingly well attended. It was given by Father Charles B. Macksey, S. J. On Palm Sunday morning 1200 men received Holy Communion.

The Xavier Alumni Sodality held its annual dinner at the Hotel Astor. The following account from one of the leading newspapers tells how the event was chronicled.

At the Hotel Astor on Wednesday evening, March 30, a very distinguished company sat down to the annual dinner of the Xavier Alumni Sodality. On the dais were the speakers of the evening. In the centre was the President of the Sodality, Dr. Francis J. Quinlan, Commander of the Knights of St. Gregory the Great; on his right was the Most Rev. Archbishop Farley and on his left the Moderator of the Sodality, the Rev. Thomas J. McCluskey, S. J., President of the College of St. Francis Xavier. On the right of the Most Rev. Archbishop were seated Mr. Thomas A. Brennan, the Rev. Charles B. Macksey, S. J., Professor of Ethics at the College of St. Francis Xavier, and Mr. John D. Moore. On the opposite side were Mr. Percy J. King, the Rev. David W. Hearn, Rector of St. Ignatius Loyola, and Mr. Robert N. King. The members of the Sodality were seated in groups at a great number of tables which entirely filled the palm room. The table directly in front of the dais was occupied by the president and a number of the ex-presidents of the Catholic Club all of whom are members of the Xavier Alumni Sodality.

The Most Rev. Archbishop Farley was presented by the president to give the greeting on the occasion. It was in the Archbishop's most happy vein. He congratulated the members of the Sodality on the great work they are doing and have done in the city of New York. He told them how much he relied on their efforts to further the cause of the Catholic Church and to place it in the proper light before our fellow-citizens.

Dr. Quinlan followed His Grace and emphasized the work of the Catholic laity, insisting on the duty that representative men, such as are in the Sodality, were bound to accomplish.

Father McCluskey was then presented and was given an ovation by the entire assembly, all of whom rose to their feet and gave prolonged cheers. Father McCluskey followed the lines of the Most Rev. Archbishop and of Dr. Quinlan, insisting on the work to be done for God and our fellowmen. He complimented the members of the Sodality on their chivalric spirit and insisted that they must exemplify in their lives the higher ideals for which they strive.

The May devotions at St. Francis Xavier's were opened by a Military Mass, at which the Battalion, 500 strong, attended in full uniform. The officers sat in front of the pews and at the Gospel and the Credo held their swords unsheathed in imitation of the Knights of the days of chivalry. The trumpets sounded at the Consecration. The whole function was exceedingly impressive. The entire student body was present and sang hymns in honor of Our Lady during the Mass. The great church was filled with relatives and friends of the students. The sermon was preached by Father Michael Hogan, S. J., Moderator of the Senior Sodality.

PHILIPPINE ISLANDS. *Manila. Golden Jubilee of the Ateneo.*—The golden jubilee of the Ateneo, Manila, was celebrated on December 7, 8, 9, 1909. The first public event took place shortly before noon, December 7th, when a dinner was served to a small army of the poor of Manila.

Long before the appointed hour, between 400 and 500 of "all the blind, the lame, the halt; all the beggars of the street," had assembled in the rear of the college.

It was a motley gathering, barefoot and ragged, but with expectant eyes, eages to behold the jubilee dinner.

The patio where the dinner took place was fittingly decorated, and the meal was sumptuous. There were no tables, no chairs, nor knives, forks or other useless articles, and each hungry person sat on the ground with his panuelo, spread on mother earth, for a table, and ate with relish the tempting dishes set before him by the waiters, among whom were some of the most prominent men of Manila.

Each of the guests ate all he could, and carried away more. Each had provided himself with a basket, or other receptacle which carried some of the tasty dishes, to be taken to those of the family who staid at home, or for a private repetition of the golden jubilee dinner.

Alumni Night at Ateneo College.—In the literary exercises lately held by the Alumni of the Institution, a representative audience packed the large auditorium to overflowing and many were unable to gain admittance. A half dozen little pages in fancy costume and four older lads in rich livery and bearing huge maces preceded the Hon. Gregorio Araneta and the board of judges of the literary exercises, as they passed to the stage.

Secretary Araneta spoke of what the Ateneo meant for the old students, how she set before them the highest ideals of the true dignity of man, and how her treatment of her pupils was in accord with her teachings. Announcement was made that the prize of a gold watch set in jewels for the best poem on Almer Mater was awarded to Jose Siguion. The announcement while received with great satisfaction was a great surprise as Mr. Siguion is at present in Spain pursuing his studies. He is a Filipino, a priest and a Jesuit. The second prize was won by Malaya J. Sedando.

The prizes offered for the best essay on "Intestinal Parasites" were awarded to Dr. Processo Gabriel and to Dr. Liborio Gomez, equal in merit. Each of these doctors receives 300 pesos for his essay. The judges in this latter contest were Doctors Heiser, Strong, Calderon, Luis Guerrero, Santos and Valdez.

Mr Manuel Ravago in an eloquent speech that was frequently interrupted by applause, described his Alma Mater, the Ateneo, as one of the glories of the Philippines. He recalled the names of some of her most distinguished sons—famous in every walk in life. Mr. Ravago's speech was followed by a poem read with much expression by D. Manuel Bernabe.

Hon. Rafael Palma dwelt on the scientific work of the Jesuits in the Islands and described the Jesuit Church as a monument to Filipino art for its wonderful wood-carvings. "The future of the Ateneo" was the subject of an interesting dialogue by four of the older students, Moreno Lacalle, J. Fuestes, J. Mossesgeld and C. Sandoval. The last number on the program was a poem.

On December 8th solemn Pontifical Mass was celebrated by His Grace, Most Reverend J. J. Harty, at eight o'clock. Among the prelates in the sanctuary were the Right Rev. D. Dougherty, Bishop of Iloilo; Right Rev. James Carroll, Bishop of Vigan; Right Rev. Mgr. Singson, Vicar General of Cebu; Right Rev. S. Tuñon, Vicar General of Manila; Very Rev. Mgr. Petrelli, of the Apostolic delegation; and representatives of all the churches of the city. The jubilee sermon was preached by Rev. Silvino Manalo, of Pandacan.

The illuminations of the College were continued until a late hour in the evening. The Santa Rita band gave a concert in the plaza of Santa Lucia and Anda, after the services in the church.

There has been a large attendance the last few days at these services. The crowds filled the aisles and extended to the church door.

The procession in the evening was the largest seen for years in the city. Throngs of people lined the streets through which the procession passed, and a monster demonstration was had at the termination of the parade in the

plaza at the rear of the College, when Father Añore addressed the great crowd which had assembled there.

It was a public tribute of esteem of the work accomplished by the College of the Ateneo. An actual count showed more than 6,000 persons in line, Americans, Spaniards and Filipinos. There were twelve bands of music and an orchestra, in all 350 musicians.

The procession was partly of a religious character but more distinctively collegiate. The Alumni of the College, the students, representatives of the various schools of the city and numerous friends of the College made up the procession. The route was a long one, which crossed and recrossed the streets of the Walled City.

The marchers walked in perfect order, without a delay of any kind. All carried lighted candles and the effect of the long line of thousands of bright torches advancing slowly through the crowded streets was an inspiring one. Two heralds in gorgeous costumes led the procession. The non-resident students of the Ateneo, 1,000 in number, followed with their standard. The day boarders were next, accompanied by the band of Santa Rita, forty in number. Three divisions of the College boarders, each with a band followed. These were succeeded by various societies connected with the Jesuit Church including the Societies of the Good Press, of the Conference of St. Vincent de Paul (charitable organizations), of the Apostleship of Prayer, of the Teachers of Catechism, and of numerous alumni.

Some 250 Filipino seminarians with surplice and biretta, marched before a number of visiting priests and the pastors of the city churches. The metropolitan chapter of the Cathedral walked in front of a handsome float, brilliant with numerous acetylene lights and drawn by richly caparisoned horses. Acting as a guard of honor were Judge Torres of the Supreme Court, Commissioners Branagan and Luzuriaga and Hon. Felix M. Roxas, walking on either side of the float, while immediately behind it were Commissioner Araneta, Hon. Simplicio del Rosario, Hon. Leon M. Guerrero, D. Enrique Barrera, D. Miguel Velasco, D. Maximino Paterno, D. Manuel Reyes, D. Jose Gonzalez, D. Francisco Dominguez, D. Fernando Calderon, D. Alejandro Albert and D. Armando Camps. At the end of the procession walked Bishop Dougherty, Bishop Carroll, Mgr. Hendrick, (brother of the late Bishop of Cebu), Mgr. Padilla of Lingayen and Mgr. Singson, Vicar General of Cebu.

On Thursday, December 9th, there was a solemn Requiem Mass for the deceased professors and alumni of the College at 8 A. M.

The three days' celebration of the golden jubilee terminated in the evening with a banquet to over three hundred guests. This brilliant affair was a fitting ending of the festivities which marked the completion of the fiftieth year of

the existence of the Ateneo. Among the guests at the banquet were many government officials and men of affairs, who in their boyhood days received their education at this famous old College.

The banquet was held in the music room of the College, which is also used as a drawing room and for the production of plays. At the entrance on the left is a stage, upon which sat an orchestra which rendered delightful music throughout the evening. The whole college was in gala dress, and that portion in which the banquet took place was specially decorated for the occasion.

Speeches were made during the evening by the following guests: Hon. Felix M. Roxas, Dr. Fernando Calderon, Hon. Neton W. Gilbert, to which Father Anon replied in the name of the college.

Catechism Classes.—I have just come home from my Friday Catechism class in a town twenty-five miles distant. Not that there are not great crowds to evangelize nearer Manila—but it would take too long to explain. Malolos, the town of which I speak, is the capitol of the neighboring province. There is a High School and Trade School there, besides Intermediate schools, and the young people come from all the adjacent towns to study. Of course there is an American Protestant missionary there too, and his wife, and a female evangelizer. Their sole object is to get among these young people, and through them radiate their influence through the entire province. The school superintendent of the district is a good fellow—a broad-minded Lutheran who believes that the young people should receive religious instruction. So with his permission and hearty approval I began holding a Catechism class in the High School building, and after that in the Girls' Dormitory. Things went on gloriously for awhile, but I had stirred a hornet's nest. My youngsters heard things from me they had never heard before—my Catechism class was the talk of the town. The Protestant minister wanted permission to go to the High School, and to avoid this evil, I withdrew my privilege and removed my class to the priest's house.

To-day I had an actual attendance of 99. The boys numbered 75, fine young fellows of 18 and 20 years of age, and I feel confident that the unmbers will grow.

Now your Reverence will admit that the number is a good one, when you know that these young people come of their own accord—there are no parents to send them—and as I begin my class about 1.45 P. M. you will realize that it is no little sacrifice for them to come out in all the heat of a tropical sun to learn something of their religion. I give them a two hours' session and then take the girls for an hour, which gives me time to take the afternoon train for Manila. I forgot to tell you that on my last day in the High School the Protestant minister walked in and took his place among

the boys. I was just explaining the doctrine of the veneration of images—on which topic the poor lads had received all the slanderous attacks which have been made against this practice since the time of the Iconoclasts. He sat through until I finished and fortunately got no chance for the controversy for which he was apparently looking. All this brings me to a point, about which I should have written you long ago. Archbishop Harty wants a number of our American Fathers for this work. You see how the Protestants have taken the field—they have their men in all the big towns, and they make excursions into the adjacent villages. They accomplish something—but the American priest could do everything. For despite their ignorance, the people are Catholic at heart, and are burning with desire to learn about their religion. All the men who would come, would find an enormous field—or perhaps they would conclude after a little experience, that there is so much to be done that they can do nothing except save a little from the general wreck. The advantage is that the only language they need know is English. Within a few weeks you may get a letter from the Archbishop. He will promise to support the Fathers sent. Father Thompkins is the only teacher of the Maryland Province and he is teaching mathematics in Spanish, but is doing his real work among the boys and girls of the public schools, and thanks be to God is a mighty thorn in the sides of the several Protestant missionaries in this town.

Besides the Catechism in Malolos of which I have spoken, I have also two Catechism classes a week for the Normal School girls of Manila, with an attendance of 135. I have also a Sodality of these girls numbering over a hundred. Then I have a Catechism class of Normal School boys with a list of over sixty; another of Filipino nurses, 22; another of High School boys and another of Intermediate school boys. Besides, the Archbishop has made me take the supervision of the Boys' Dormitory, where we have about 70 out-of-town boys boarding. This is a great work, yet in its infancy. I am still Chaplain of the Penitentiary, one of the largest in the world, and attend numerous hangings, etc. It is only too evident that no man can attend to all these things properly. The students of Manila alone would keep half a dozen active men busy. Every man who would come here could have at least a couple of thousand children under his influence, and this would re-act on their parents and townsfolk. No words can describe the need their is of priests, American priests, to do the great work of the Society, teaching Catechism to the young.—*From a Letter of Father Philip M. Finegan.*

Notes from a Chart.—From a chart published by one of our Fathers, I have taken the following statistics which may be of interest to Ours. Between the years 1595-1768 our

Fathers established and administered to a number of towns in the islands of Samar, Leyte, Bohol and Mindanao. Three colleges and eight residences attended to the spiritual needs of sixty-eight towns and villages, totaling 162,386 souls. The chart quoted says nothing of our establishments in Luzon, (Manila especially,) in Mindoro, Maranduque, and Panay, together with the Marianas, in all of which islands there were numerous establishments—colleges and residences. The same chart gives a list of fourteen of Ours who published books in the Visayan language; of these, I give the works of Father Pedro Oriol, who died September 27, 1705. "Dispositions for a happy death;" "Rules of the Sodality of Our Lady;" "Manner of assisting the dying;" "Means to prepare for the worthy reception of the Sacraments;" Sermons for all the Sundays of the year, for the feasts of Our Lady and the Saints;" "Visayan Dictionary;" thirty other books. Among the authors, I find several translations of the Catechism of Cardinal Bellarmine, of Father La Palma's "The Sacred Passion," "The Passion in verse," "Hell opened," numerous prayer books, novenas, etc., etc.

ROME. On March 18th, 1910, there was a public Academy of Moral Theology at the Gregorian. Cardinal Gasparri, the head of the Commission on the Codification, was present. The Scholastic who read the paper, a defense of Probabilism, thanked His Eminence for his presence and made bold to wish him success in his difficult labor of codifying Canon Law. After the reading was finished, Cardinal Gasparri, in an easy way which indicated how much at home he felt, thanked Superiors and the Scholastic, and then, turning to the student body, said: "I must tell you that I make great demands on your Professors; on Father Bucceroni—he knows how much I give him to do!—on Father Ojetti, on Father Vidal, and even on the Very Reverend Father General of the Society. With all the burden of the Society on his shoulders, he does not cease to be the eminent canonist he is, and he receives me with his characteristic goodness, and gives me light and counsel."

Father Fonck's Lectures.—Father Fonck's public lectures in the Biblical Institute drew large crowds, among them several Cardinals. He gave three lectures in all—March 3, 10, 17. Such lectures are a part of the program of the Institute.

The numbers in the Institute are exceedingly satisfactory. Some fifty are in course for degrees, and there are about seventy-five more benevoli auditores and students.

The Institute, so far, has no house of its own, but there are hopes for the near future.

SPAIN. *Madrid. The Institute of Arts and Trades.*—The Institute, now in its second year, gives a course in mechani-

cal and electrical studies leading to the certificate Perito or Practical Engineer, and has fifty-three boys in the first two years of its regular course and sixty-nine preparing in two graded classes to begin the regular four years of study.

The building devoted to the work is large and well adapted to the needs of the Institute. The lower or basement floor contains the shops; the upper floors contain class rooms, etc. The shops, at present, consist of a Forge Room, soon to be equipped with modern forges and steam hammer, which it is estimated will cost one thousand dollars (United States). As the Institute has only the first two classes in course the equipment, at present, consists of a large Forge and what in English would be termed, I suppose, Fitting Department (Ajuste, in Spanish) namely, file work, etc., and the turning out of various classes of iron work from the drawn design. These two shops, with modern machinery, including a high power milling machine (latest design) bought from the Cincinnati Milling Machine Co. (U. S. A.), cost about twelve thousand dollars. Next year will find installed a good working School Foundry at a cost of two thousand dollars; new forges and hammers as mentioned above; an Engine Room, with various types of gas, steam and gasoline engines, at a cost of less than two thousand dollars. As it is impossible to possess the largest and most powerful types of factory engines the Institute will send the boys for practical experience to some of the neighboring factories. The electrical equipment, which is to be installed this year, will cost five thousand dollars. This estimate is made under the plan that the Institute will not build its own central station. It is carefully estimated that the entire school equipment (to be aided by factory experience) will be much less than forty thousand dollars. The changing of machinery for new types, wear and tear, etc., will not cost, at a liberal estimate, more than four thousand dollars a year.

As regards studies. It is impossible to give a final plan. The following tentative schedule, with number of hours, will give a fairly clear idea of what is being done. While the present plan is to form Practical Engineers (Perito) yet many are in favor of additional mathematical studies for the full engineering course, even though the Institute would not have the power (reserved to the Government) of granting degrees.

Regular Course. Four years. First year—Mathematics (Higher Algebra, Analytical Geometry, Descriptive Geometry) 9 hours a week. General Chemistry, 3 hours a week. French, 3 hours a week. Technology, 1½ hours a week. Shop work, 20 hours a week. Christian Doctrine, 1 hour a week. Drawing, 9 hours a week.

Second year.—Mechanics, 9 hours a week. Industrial Chemistry, 3 hours a week. Technology, 1½ hours a week. Drawing, 9 hours a week. Christian Doctrine, 1 hour a week. Shop work, 20 hours a week.

Third and Fourth years are not settled as to number of hours in advanced Mechanics, Electricity, Technology, Drawing, Christian Doctrine, Shop work. In Fourth year there will be lectures on Civil Laws relating to Mechanical and Electrical Industries.

The order of time is as follows.—8 A. M., Holy Mass. 8.30 to 9.15 study. 9.15 to 10.45 class. 11 to 12.30 class. 2.30 to 6 P. M. Shop work. 6 to 7.30 P. M. class. At 7.30 P. M. boys leave for home.

The Prep. School consists of two graded classes in Arithmetic, Algebra, Trigonometry, Drawing, Christian Doctrine, Grammar, etc., etc. There is no Shop work. Periods of time.—8 A. M. to 12.30. 3 P. M. to 5 P. M.

In order to widen the influence of the Institute there is a free night school for working men and boys, who socially and intellectually are far inferior to the regular day scholars. These workmen and boys come in order to improve themselves by learning to become skilled workmen for shops and factories. The course is elementary and adapted to the mental capacity of the ordinary factory or working boy. These men and boys, some one hundred and forty in number, come on Sunday to Holy Mass in the Institute and have a General Communion day once a month.

As to teachers.—At present laymen, under direction of an experienced engineer are in charge of classes. However, the plan is to have Ours teach all subjects, such as Mathematics, Chemistry, Christian Doctrine, French and Mechanics, while Mechanical Drawing, Technology, etc., will be taught, as at present, by experienced laymen of scientific training. The shops will be under the direction of skilful machinists, etc., working under direction of the Engineers of the school.

As to income.—The school possesses a foundation which roughly calculated, yields about $12,000 a year. Over and above this the Institute has students' tuition. Prescinding from community, the present actual school expenses for teachers, etc., are not more than $800 a month.

Before concluding it may be useful to state the difference between the studies in the Institute and those of a regular engineering school. As is evident from the schedule of studies the course falls short of the training given to the graduate engineer. The certificate "Perito" will allow the holder to assume the responsibilities of superintendent of great mechanical or electrical industries and, in general, to be a practical engineer able to carry out and direct the work planned by the graduate of the full engineering course.

Tortosa. The King aids the Observatory.—Father Richard Cirera, S. J., Director of our Observatory at Tortosa, in one of his visits to Madrid, succeeded in securing from the Spanish Government an annual appropriation of nearly $4,000 for the support of a Monthly Bulletin to be published

by members of the Observatory staff. Several of the nobles and scientific men in Madrid were very much pleased with the idea, and they promised Father Cirera their personal and financial aid in his scientific work. He was also given a private audience of forty-five minutes with the King, a very extraordinary favor, as is evident from the fact that no other audiences granted on that day exceeded ten minutes. His Majesty showed the deepest interest in the scientific work carried on at our Observatory, and was especially delighted with a set of photographs of sun-spots; he encouraged Father Cirera to go on with his enterprise and promised his special help and support. At the end of the interview His Majesty kissed Father Cirera's hand in token of respect and appreciation.

WASHINGTON. *St. Aloysius College. The Women's Retreat.*—The Annual Retreat for the women, conducted this year by Rev. Francis X. Brady, S. J., of Baltimore, Md., was finished Sunday evening February 27th. That it was a success was evident to every one who attended it, and the extraordinary crowds, which grew in proportion every night from the first night, on which there was barely a church full, till the closing exercise on Sunday evening, when the church, sanctuary, and choir were filled to their utmost capacity, prove beyond a doubt that the Women's Retreat this year was a most pronounced success, and was the greatest compliment that could be paid to Father Brady's work.

The 7 o'clock Mass Sunday morning was reserved for the women. It was crowded to the doors. Four priests gave Communion from the Consecration till ten minutes after 8 o'clock.

The sodalities have gained many new members, and every one feels happy after the Women's Retreat.

The Novena of Grace.—This year the concerted efforts of the Fathers in the confessional and pulpit, and on other occasions, brought to the Novena of Grace the greatest throng of the faithful seen in our Church for the past decade at least.

They came from every section of the city and from every outlying town and hamlet.

The Novena Mass began each day at 7 o'clock. After the 8:30 Mass there was a talk of ten minutes, which was followed by the Novena prayers and the blessing with the relic of the Saint. At 7:30 P. M. there was a short discourse and then Benediction of the Blessed Sacrament, during which the Novena prayers were said.

Rev. Father Rector conducted the Novena in the upper church and Father William F. Gannon in the lower church, both churches being crowded to the doors.

The results of the Novena were most gratifying. The beautiful shrine, containing the statue and relic of St. Fran-

cis Xavier, greatly stimulated the devotion of the people and many consoling conversions resulted.

The Men's Retreat.—The Annual Retreat for Men, conducted this year by Rev. Michael A. O'Kane, S. J., was undoubtedly the best attended and most successful retreat given in recent years in St. Aloysius Church. The men of the parish responded nobly to Father Rector's urgent appeal, with the result that when Father O'Kane began the retreat he saw before him a crowded edifice, with many men standing in the vestibule and many others seated in the sanctuary.

The crowds of men that filled the church on Palm Sunday and went to Holy Communion at the 7 o'clock Mass showed the excellent results of the Retreat.

The Choir.—Our new Choir Director, Mr. Glenn W. Ashley, has assumed full charge of the Sanctuary Choir. He has been associated with St. Mary's Chancel Choir, of Chicago, for a number of years, under Father Finn, the famous Paulist Choir director. Mr. Ashley has made a thorough study of the boy's voice, and everything that bears upon the scientific upbuilding of a Chancel Choir. He is thoroughly versed in music, a splendid technician, and possesses an exquisite lyric tenor voice. His interest in the boy choir movement is most keen. We feel confident that Mr. Ashley will succeed in realizing for our boys the ideal at which he is aiming.

Jubilee Fair.—Monday evening November 15th, the Golden Jubilee Fair opened, and continued through three weeks. $14,150 were realized over and above expenses.

HOME NEWS. *The Winter Disputations* were held on the 14th and 15th of February. *De Sacramento Eucharistiæ*, Mr. Lloréns, defender; objectors, Mr. Kilroy and Mr. Rello. *De Gratia*, Mr. Morgan, defender; objectors, Mr. Delany and Mr. Miley. *Ex Sacra Scriptura*, "The Authorized or King James' Version of the Bible," Mr. T. J. Boyle, essayist. *Ex Jure Canonico*, "Gregorian Chant and the Latest Legislation," Mr. W. M. Stinson, essayist. *Ecclesiastical History*, "The Church and the Medieval Guilds," Mr. W. C. Nevils, essayist.

Ex Psychologia, Mr. Duston, defender; objectors, Mr. Daley and Mr. McGrath. *Ex Cosmologia*, Mr. Graham, defender; objectors, Mr. Doyle and Mr. Whipple. *Ex Logica*, Mr. Ryan, defender; objectors, Mr. Byrnes and Mr. Cunningham. *Chemistry*, "The atmosphere: and in particular the air of Woodstock, inside the house and out," Mr. C. E. Shaffrey, lecturer; Assistant, Mr. F. X. Byrne.

The Spring Disputations were held on the 18th and 19th of April. *De Baptismo*, Mr. J. Didusch, defender; Mr. F. Kelly and Mr. C. Arnold, objectors. *De Gratia*, Mr. J. Corrigan, defender; Mr. E. Phillips and Mr. A. Fremgen,

objectors. *Ex Sacra Scriptura*, "The Historicity of Genesis cc. 1-3," essayist, Mr. H. A. Gaynor. *Ex Jure Canonico*, "Church Laws on the Alienation of Ecclesiastical Property; Some Modern Instances," essayist, Mr. H. J. Adelmann. *Ecclesiastical History*, "Gallicanism," essayist, Mr. H. A. Coffey.

Ex Theologia Naturali, Mr. J. Fasy, defender; Mr. W. Murphy and Mr. L. Haubert, objectors. *Ex Cosmologia*, Mr. Francis, defender; Mr. F. Byrne and Mr. J. M. Kelly, objectors. *Ex Ontologia*, Mr. A. Hohmann, defender; Mr. W. Cullen and Mr. J. Beglan, objectors. *Geology*, "Coal and Coal Mining," lecturer, Mr. J. J. Bernard. *Physics*, "Niagara and American Turbines," lecturer, Mr. F. X. Doyle.

The Public Disputations.—His Eminence, James Cardinal Gibbons, Very Rev. Father Provincial and a number of distinguished guests were at Woodstock on Wednesday, April 13th, to attend the Public Disputations. Rev. John M. Salter, S. J., defended the treatise "De Re Sacramentaria," and Mr. Francis P. LeBuffe, S. J., defended "De Universa Philosophia."

The objectors against the theological theses were:—

Rev. J. McHugh, O. P., S. T. L., Professor of Philosophy and Church History at the Dominican College of the Immaculate Conception, Washington, D. C.

Rev. Florentine Bechtel, S. J., Professor of Sacred Scripture at St. Louis University, St. Louis, Mo.

Rev. Joseph Bruneau, S. S., D. D., Professor of Dogmatic Theology at St. Mary's Theological Seminary, Baltimore.

Rev. William Power, S. J., of Selma, Alabama.

Against the theses in philosophy were:—

Rev. Charles A. Dubray, S. M., S. T. B., PH. D., Professor of Philosophy at the Marist College, Washington, D. C.

Rev. P. L. Duffy, LL. D., LITT. D., Rector of St. Joseph's Church, Charleston, S. C., and auditor at the Episcopal Court. Notwithstanding his priestly duties and his activity in matters educational, Father Duffy has been a constant student of theology and philosophy, and is the author of an excellent volume of poems entitled *A Wreath of Ilex Leaves*.

Rev. Francis P. Siegfried, Professor of Philosophy at St. Charles' Seminary, Overbrook, Philadelphia. Father Siegfried has been teaching Philosophy for many years and is well known by his frequent contributions to the American Ecclesiastical Review.

Rev. C. M. Sauvage, C. S. C., D. D., S. T. D., PH. D., Professor of Dogmatic Theology at Holy Cross College, Washington, D. C. Father Sauvage is well known to the reading public by his dissertations on philosophical subjects.

The disputations lasted from 9 A. M. till 1.30 P. M. with an intermission at 11 o'clock for lunch. At the close of the disputations His Eminence Cardinal Gibbons made a brief address, in which he congratulated the defendants.

The Theologians' Academy in Honor of St. Thomas Aquinas.—The Theologians held their customary Academy in honor of the Angelic Doctor on the eve of the Feast. The evening proved a delightful literary and musical treat, and all enthusiastically pronounced the Academy one of exceptionally high merit. The following papers were read: "Well hast thou written of me," an appreciation by Mr. Adelmann. "In the Days of St. Thomas," by Mr. McGarvey. "In S. Thomam, Juniorem," a Reminiscence, by Mr. Delany. "A Woodstock Bard, De Auxiliis," by Mr. Earles. Mr. Gaynor sang Shubert's "Hymn to the Virgin," and Mr. Green recited an original poem, entitled: "For they shall see God."

The Theologians' Academy, 1909-1910.—The Academy has had a successful year. The vital subject of Socialism was treated in five carefully prepared papers under the titles:

October 7. *Socialist Propaganda in the United States*, Mr. F. X. Delany.

October 21. *The Gospel of Socialism*, Mr. E. F. Gallagher.

November 18. *The Foundation Stone of Socialism*, Rev. M. M. McNally.

December 2. *Economic Impossibilities of Socialism*, Rev. J. F. Mellyn.

February 3. *Socialism—The Goal of Paternalism*, Mr. H. A. Coffey.

Besides this series of kindred papers, the following essays were read:

November 4. "*Ne Quid Nimis.*" *A Law of Literature*, Mr. J. A. Cahill.

December 16. *Altar Wines*, Mr. J. I. Corrigan.

January 13. *Psychic Subjection*, Mr. E. C. Phillips.

February 10. *The High School*, Mr. J. A. Fisher.

March 17. *The Poet Saint of Ireland—Columba*, Mr. M. Earls.

At a special meeting held on Saturday, May 14th, the following officers were chosen for the school year 1910–1911:

President—Mr. F. X. Delany, S. J. Secretary—Mr. H. A. Coffey, S. J.

The Philosophers' Academy, 1909-1910.—During the Scholastic year, the following course of lectures was given by the Philosophical Academy, under the direction of Mr. Charles J. Deane, President, Mr. John H. Fasy, Vice-President, Mr. Clarence E. Shaffrey, Secretary. A letter from Very Rev. Father Provincial, wishing the Academy all success in its work, was read at the first meeting of the year.

October 6. *A New Doctrine on Certitude? A Criticism;* Mr. Charles G. Herzog. October 20. *American Submarines (Illustrated)*; Mr. James B. Mahoney. November 3. *The Social Problem Reviewed. The True Answer and the Real Remedy*; Mr. Joseph M. Walsh. November 17. *Three Catholic Pioneers in Electricity. A Biographical Sketch of Aloysius Galvani, Alessandro Volta and André Marie Ampère;* Mr. Minter A. Thibbitts. December 1. *Stéphane Leduc and the Origin of Life (Illustrated)*; Mr. George A. Francis. December 15. *An Old Quarrel Settled. The Animal Soul as seen in the Experiments of Modern Animal Psychologists and in the Teachings of Scholastic Philosophy*; Mr. Bernard A. Fuller. January 12. *The Moral Training of the Ratio Studiorum;* Mr. Henry P. Wennerberg. January 26. *Through Philosophy to Catholicity. A Memoir of Orestes A. Brownson*; Mr. Ferdinand W. Haberstroh. February 9. *Bergson's Empirical Leap;* Mr. Moorhouse I. Millar. March 16. *The Trees of Woodstock. Tree Characteristics and Deciduous Trees (Illustrated)*; Mr. Charles J. Deane. April 6. *The Liquefaction of Gases (Exper.)*; Mr. Louis J. Haubert. April 20. *The Trees of Woodstock. Autumn Colors and Evergreen Trees (Illustrated);* Mr. Charles J. Deane. April 27. *Wasmann versus Berlin;* Mr. Francis X. Doyle.

DEATH RATE OF THE PROVINCE FOR 1908-1909.

No. in Province.	No. of deceased.	No of Priests who died.	No. of Scholastics who died	No. of Brothers who died.	No. of deceased who were over 70 years.	No. of deceased who were jubilarians in Society.	Average length of life of the Priests.	Average length of life of Brothers.	Average length of life of all the deceased.	Average No. of years in Society of Priests.	Average No. of years in Society of Brothers.	Average No. of years in Society of all the deceased.	The death-rate per thousand.
830	13	6	1	6	4 [1]	2 [2]	65	59½	59	46	27½	34	16

[1] 3 Priests and 1 Brother.

[2] Both priests

SUPPLEMENT

SODALITY NOTES.

SODALITIES AGGREGATED TO THE PRIMA PRIMARIA IN JESUIT HOUSES, CHURCHES AND COLLEGES OF THE ENGLISH ASSISTANCY FROM SEPTEMBER 21, 1800, TO JANUARY 1, 1910.

A number of applications have been made to the Curia of late years to verify or rectify the aggregation of our Sodalities to the *Prima Primaria*. It has therefore been thought useful to collect the following information from the Registers at Rome.

The list which follows has been made by copying just what is in the Registers, only obvious mistakes in spelling being corrected. Undoubtedly, in some cases, one and the same Sodality is given here under two or, perhaps, more different dates. An error like this could probably be explained by the fact that before 1885 signed Diplomas were sent out from Rome to be used as occasion offered in the various Provinces, and this without reference necessarily to Father General. The report of aggregations executed would then sometimes come immediately, but more or less informally, to Father General, or the Father Assistant and would be copied into the Register. Later, a formal list of all the aggregations in a given period would be sent—and thus would again be copied into the record, under another date.

It must be remembered, too, that it is not necessary for the validity of aggregation that the new Sodality should be enrolled in any register. There may be some Sodalities in full canonical existence without their being found in the present list. Whether they are in order or not could be seen from their Diplomas, which are, presumably, framed and hung up in some public place. The Diplomas, too, would determine the exact dates, or correct any other ambiguity there may be, in certain of the Sodalities which follow.

Should there be any Sodality hitherto supposed to be in enjoyment of the Indulgences, etc., but not in possession of a Diploma and not found in this list, the canonical erection and aggregation of the body is a very simple matter. The "Instructio de Congregationibus B. Mariæ Virginis Rite Instituendis," published in the WOODSTOCK LETTERS in 1908 and reprinted in English in the *Messenger*.

If the Sodality is on the present roll but the Diploma has disappeared, a new Diploma can be got by applying to Father Provincial.

It may be added that there is hardly a reasonable doubt about the legal existence of any Sodality mentioned below, especially if one remembers the two sanations secured, one in 1885, the other in 1908.

ELDER MULLAN, S. J.

LOCUS.	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
Accrington	Ecc. SS. Cordis Jesu	Viri [1]	Perpet. Auxil.	S. Patritius	13 Nov., 1884
"	" " "	Pueri	Immac. Concept.	S. Aloysius	" " "
"	" " "	Feminæ [1]	Annuntiatio	. . . . .	" " "
"	" " "	Puellæ	Immac. Concept.	S. Agnes	" " "
"	" " "	Juvenes	Perpet. Auxil.	S. Franc. Xavier	3 Dec., 1884
"	" " "	Adolescentulæ [1]	" "	" " "	6 Dec., 1884
"	" " "	Viri et Juv.	Immac. Concept.	" " "	24 Apr., 1904
"	" " "	Mulieres nuptæ.	" "	S. Monica	" " "
"	" " "	Filiæ Mariæ	" "	S. Franc. Xavier	" " "
"	" "	Viri et. Juv.	" "	" " "	11 Mart., 1906
"	" " "	Mulieres nuptæ	" "	S. Monica	" " "
"	" " "	Adolescentulæ	" "	S. Franc. Xavier	" " "
Alberton—see Elysville					
Albuquerque	Ecc. Imm. Concept.	Viri	De Victoriis	S. Joseph	8 Sept., 1889
"	" " "	Mulieres	Immac. Concept.	S. Monica	" " "
"	" " "	Puellæ	Assumptio	S. Caecilia	1 Jan., 1894
Alva	Ecc. S. Bonifacii	Utriusq. sexus	Maternitas	S. Bonifacius	8 Dec., 1904
Augusta	Ecc. SS. Cordis	Alumni	Immac. Concept.	S. Stanislaus	19 Mart., 1904
Baltimore	Coll. Loyolaeum	Discipuli	" "	. . . . .	1 Sept., 1853
"	" "	. . . . .	Regina Angelor.	SS. Angeli	22 Sept., 1858
"	" "	Juv. studiosi	Annuntiatio	" "	2 Feb., 1894
"	Ecc. S. Ignatii	Viri	Immac. Concept.	. . . . .	16 Jul., 1856
"	" "	Mulieres	" "	. . . . .	" " "
"	" "	. . . . .	" "	. . . . .	31 Jul., 1861
Belize	Cath. SS. Redempt.	Pueri	" "	S. Aloysius	2 Feb., 1900
"	" "	Matronæ	SS. Rosarium	S. Anna	25 Oct., 1902
"	" "	Virgines	Immac. Concept.	S. Rosa Liman.	" " "
"	" "	Juvenes	" "	S. Joseph	" " "
"	" "	Virgines	Puriss. Cor. Mar.	S. Cath. Sen.	" " "
"	" "	Puellæ	Immac. Concept.	S. Agnes	10 Mart., 1906

[1] Diploma cancelled later.

LOCUS.	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECONDARIUS	DATA
Blackpool	Ecc. SS. Cord. Mariæ	Utriusque sexus	Immac. Concept.	BB. Joan., Thom. et Soc.	11 Apr., 1891
"	Ecc. SS. Cord. Jesu et Mariæ	Viri et Juvenes	" "	S. Aloysius	11 Feb., 1900
"	" " " " "	Feminæ	" "	BB. Joan., Thom. et Soc.	15 Jun., 1906
"	" " " " "	Viri et Pueri	" "	SS. Jos. et Aloysius	" " "
Boscombe	Ecc. Corporis Xti	Feminæ	" "	S. Joseph	11 Mart., 1906
Boston	Collegium	Alumni	" "	SS. Angeli	24 Mart., 1899
"	"	"	" "	S. Aloysius	2 Feb., 1900
"	Ecc. Imm. Concept.	Viri	Assumptio	. . . . .	2 Feb., 1860
"	" " "	Mulieres	Immac. Concept.	. . . . .	" " "
"	" " "	Viri	" "	. . . . .	16 Dec., 1863
"	" " "	Mulieres	" "	. . . . .	" " "
"	" " "	Adolescent.	" "	. . . . .	" " "
"	" " "	Puellæ	" "	. . . . .	16 Dec., 1863
"	" " "	Pueri	" "	S. Aloysius	1 Jan., 1891
"	" " "	Puellæ	" "	S. Cæcilia	22 Feb., 1896
"	" " "	Feminæ	" "	S. Catharina Alex.	26 Feb., 1909
"	Ecc. Stæ. Mariæ	Adolescentes	" "	. . . . .	16 Dec., 1851
"	" " "	Puellæ	Annuntiatio	. . . . .	" " "
"	" " "	. . . . .	Immac. Concept.	. . . . .	5 Mart., 1858
"	Ecc. SS. Trinit.	Utriusque sexus	" "	S. Joseph	9 Feb., 1868
"	" "	Adolescentes	Assumptio	S. Joseph, S. Franc. X.	14 Apr., 1852
"	" "	Puellæ	Immac. Concept.	SS. Ang. Cust. et S. Rosalia	" " "
"	" "	Juvenes	Assumptio	S. Joseph, S. F. Xav.	4 Jul., 1852
Bournemouth	Ecc. SS. Cordis	Puellæ	Immac. Concept.	SS. A. Cust. et Rosa Lim.	" " "
"	" "	Feminæ	" "	. . . . .	15 Jan., 1888
"	" "	"	" "	. . . . .	11 Mart., 1906
"	" "	Pueri	" "	S. Aloysius	" " "
Bristol	Ecc. S. Mariæ	Puellæ	" "	S. Agnes	" " "
"	" "	Viri	Assumptio	S. Joseph	8 Dec., 1866
"	" "	Matronæ	Purificatio	S. Monica	" " "
"	" "	Puellæ	Immac. Concept.	S. Theresa	12 Oct., 1894
		"	" "	S. Agnes	" " "

LOCUS.	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECONDARIUS	DATA
Bristol	Ecc. S. Mariæ	Juvenes	Perpet. Succurs.	S. Aloysius	20 Jan., 1895
"	" "	Viri	Bon. Consil.	S. Ignatius	13 Nov., 1908
"	" "	Mul. Nuptæ	Annuntiatio	S. Monica	" " "
"	" "	Juvenculæ	Immac. Concept.	. . . . .	" " "
"	" "	Pueri	Bon. Consil.	S. Stanislaus	" " "
"	" "	Puellæ	Perpet. Succurs.	S. Agnes	" " "
Brooklyn, N. Y.	Coll. S. Ignatii	Juvenes	Immac. Concept.	S. Aloysius	11 Apr., 1909
" "	Ecc. S. Ignatii	Viri et mulieres	" "	SS. Joseph et Teresa	21 Maii, 1909
" "	" "	Pueri	" "	S. Stanislaus	" " "
" "	" "	Alumni	" "	S. Ignatius	" " "
Buffalo	Coll. Canis.	Jun. studios.	Pur. Cor Mariæ	S. Aloysius	21 Jun., 1889
"	" "	Juvenes	Purificatio	S. Stanislaus	1 Jan., 1896
"	" "	Veter. Alumni	Annuntiatio	S. Aloysius	25 Sept., 1897
"	Ecc. S. Annæ	Puellæ	Nativitas B. V. M.	S. Agnes	27 Maii, 1893
"	" "	Pueri	Immac. Concept.	S. Stanislaus	8 Maii, 1897
"	Resid. S. Annæ	"	Nativitas B. V. M.	" "	18 Jun., 1892
"	" "	Puellæ	Immac. Concept.	S. Agnes	" " "
"	" "	Viri	Auxil. Christ.	. . . . .	9 Sept., 1895
"	" "	Mulieres	Annuntiatio	. . . . .	" " "
"	" "	Juvenes	Assumptio	. . . . .	" " "
"	" "	Virgines	Præsentatio	. . . . .	" " "
Cape Croker	Ecc. S. Joseph	Puellæ	Immac. Concept.	S. Aloysius	30 Mart., 1895
Chesterfield	Ecc. Annuntiationis	Pueri et viri	" "	" "	18 Dec., 1903
"	" "	Feminæ	" "	S. Agnes	" " "
"	" "	Puellæ et viri	" "	S. Aloysius	15 Aug., 1906
"	" "	Feminæ	" "	S. Agnes	" " "
Chicago	Coll. S. Ignat.	Alumni	" "	SS. Angel. Cust.	5 Dec., 1871
"	" "	"	Auxil. Christ.	S. Aloysius	19 Jan., 1873
"	" "	Discip. Junior.	Immac. Concept.	S. Stanislaus	7 Maii, 1904
"	Templ. S. J.	Viri	" "	S. Joseph	16 Jun., 1859
"	Eccl. S. J.	"	" "	" "	18 Aug., 1859
"	" "	Puellæ	" "	S. Aloysius	— Sept., 1861

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECONDARIUS	DATA
Chicago	Ecc. S. Familiæ	Virgines	Immac. Concept.	S. Aloysius	— Dec., 1862
"	" "	Pueri	Assumptio	S. Joseph	5 Oct., 1880
"	" "	Puellæ	Auxil. Christ.	S. Agnes	25 Jan., 1896
"	Ecc. SS. Cor. Jesu	Viri	Immac. Concept.	S. Joseph	8 Dec., 1857
"	" " "	Juvenes	" "	S. Stanislaus	27 Apr., 1888
". (1)	" " "	Pueri	" "	S. Aloysius	6 Jan., 1903
"	E. SS. Cor. pro Genu	Juvenes	" "	" "	8 Apr., 1905
"	" " " "	Virgines	Assumptio	S. Agnes	" " "
Cincinnati	Coll. S. Fr. Xav.	Adolescentes	Auxil. Christ.	S. Aloysius	4 Sept., 1847
"	" " "	Alumni	Immac. Concept.	" "	17 Jan., 1865
"	Ecc. S. Fr. Xav.	Viri	S. Familiæ	. . . . .	15 Jul., 1861
"	" " "	Juvenes	Immac. Concept.	S. Aloysius	1 Maii, 1885
"	" " "	Pueri	" "	" "	25 Dec., 1858
"	" " "	Juvenes	" "	" "	19 Mart., 1891
"	" " "	Virgines	" "	" "	" " "
"	" " "	Pueri	" "	S. Stanislaus	20 Apr., 1895
Cleveland	Sac. Coll. S. Ign.	Juvenes Stud.	Annuntiatio	S. Aloysius	2 Feb., 1891
"	" " "	Pueri	Immac. Concept.	S. Joseph	26 Feb., 1909
Clitheroe	Ecc. S. J.	Puellæ a S. Agnete	" "	S. Agnes	24 Nov., 1865
"	" "	Filiæ Mariæ	" "	S. Aloysius	" " "
"	" "	Adolescent. et Juvenes	" "	" "	" " "
"	Ecc. SS. Mich. et Joan. Ev.	Viri et Pueri	" "	" "	21 Nov., 1882
"	" " " " "	Feminæ et Puellæ	" "	" "	" " "
"	" " " " "	Puellæ	Bon. Consil.	S. Agnes	10 Jun., 1904
"	" " " " "	Feminæ	Immac. Concept.	S. Joseph	" " "
"	" " " " "	Puellæ	Bon. Consil.	S. Agnes	11 Mart., 1906
"	" " " " "	Viri	Immac. Concept.	S. Petrus	13 Nov., 1909
"	" " " " "	Mulieres	" "	S. Monica	" " "
Glongowes	Cluen. diœc. Kildarien.	. . . . .	B. M. V.	. . . . .	22 Oct., 1820
"	Coll. Cluense	. . . . .	Immac. Concept.	. . . . .	29 Jun., 1842
Colville	. . . . .	Filiæ Mariæ	. . . . .	. . . . .	5 Apr., 1885

(1) Diploma renovatum.

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECONDARIUS	DATA
Conejos	Ecc. B. M. V. de Guad.	Pueri	Annuntiatio	S. Aloysius	8 Sept., 1889
"	" " "	Puellæ	Immac. Concept.	S. Rosa Liman.	1 Jan., 1894
Corozal	Ecc. S. Fr. Xav.	Matronæ	SS. Rosarium	S. Anna	15 Aug., 1906
"	" " "	Virgines	Immac. Concept.	S. Rita	" " "
"	" " "	Puellæ	" "	S. Agnes	" " "
Corvallis	Ecc. S. Mariæ	Viri	" "	S. Ignatius Loy.	9 Mart., 1908
"	" "	Mulieres	" "	S. Joseph	25 Mart., 1908
Dalkeith	Ecc. S. Davidis	Adolescentulæ	" "	S. Aloysius	25 Mart., 1885
"	" "	Pueri	" "	" "	" " "
"	" "	Puellæ	" "	S. Agnes	" " "
"	" "	Viri	" "	S. Patritius	29 Nov., 1885
"	" "	"	" "	" "	24 Sept., 1906
Del Norte	Ecc. SS. Nom. Mariæ	Puellæ	Præsentatio	S. Ros. Lim.	12 Mart., 1890
Denbigh	Ecc. S. Joseph S. J.	Feminæ	Immac. Concept.	S. Joseph	21 Nov., 1886
Denver	Coll. SS. Cord. Jesu	Juven. Stud.	" "	S. Aloysius	15 Jan., 1888
"	Ecc. SS. Cord. Jesu	Viri	Bon. Consil.	S. Joseph	18 Apr., 1886
"	" " "	Mulieres	Mater Dolorosa	S. Mar. Magd.	— —— 1886
"	" " "	Juvenes	B. M. V. a Strada	S. Jo. Berchmans	1 Jan., 1894
Desmet	Ad SS. Cord. Jesu	Pueri	Immac. Concept.	S. Aloysius	17 Apr., 1883
"	" " " "	Puellæ	SS. Rosarium	" "	" " "
Detroit	Coll. S. J.	Pueri	Immac. Concept.	" "	1 Maii, 1884
"	Orat. Coll. S. J.	Pueri Alumni	" "	" "	23 Oct., 1908
"	Ecc. SS. Petri et Paul	Matronæ	Annuntiatio	S. Anna	19 Mart., 1884
"	" " "	Viri et Juv.	Assumptio	S. Joseph	24 Feb., 1887
"	" " "	Viri	Immac. Concept.	" "	15 Dec., 1897
"	" " "	Juvenes	Bono. Consil.	S. Aloysius	" " "
"	" " "	Puellæ	Immac. Concept.	S. Agnes	" " "
"	" " "	Viri	Purificatio	SS. Pet. et Paul.	1 Jan., 1898
"	" " "	Matronæ	Annuntiatio	S. Anna	2 Feb., 1898
"	" " "	Virgines	Immac. Concept.	S. Agnes	" " "
Dublin	Univers. Cathol.	. . . . .	" "	. . . . .	14 Feb., 1862
"	Coll. Univers. S. J.	Juvenes studentes	Sedes Sapientiæ	S. Aloysius	13 Maii, 1894

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECONDARIUS	DATA
Dublin	Coll. S. Fr. Xaver.	Juvenes	Immac. Concept.	SS. F. Xav. et Stanislaus	8 Dec., 1859
"	" " " "	"	Patrocinium	S. Stanislaus	— Jun., 1855
"	Sac. S. Fr. Xaver.	"	Auxil. Christ.	S. Joseph	28 Feb., 1872
"	Ecc. S. Fr. Xaver.	Children of Mary	Immac. Concept.	. . . . .	24 Jan., 1852
"	" " "	Feminæ	" "	. . . . .	19 Sept., 1853
"	Ecc. S. Fr. Xav. Sac. S. Ign.	Juvenes	" "	S. Ignatius	25 Nov., 1893
"	" " " " "	Pueri	" "	" "	17 Mart., 1894
"	Ecc. S. Fr. Xaver.	Custodes Civit	Assumptio	" "	13 Nov., 1896
Edinburgh	Ecc. SS. Cordis Jesu	Juvenes	Immac. Concept.	S. Aloysius	3 Dec., 1884
"	Ecc. SS. Cordis	Puellæ	" "	S. Agnes	16 Jul., 1888
"	" "	Viri	" "	S. Joseph	16 Feb., 1895
"	Ecc. SS. Cordis Jesu	Matronæ	Dei Genitrix	S. Margarita	31 Jul., 1901
"	Ecc. SS. Cordis	Viri	Immac. Concept.	S. Joseph	24 Sept., 1906
"	" "	Juvenes	" "	S. Aloysius	" " "
"	" "	Puellæ	" "	S. Agnes	" " "
"	" "	Matronæ	Dei Genitrix	S. Margarita	" " "
Elysville	Ecc. S. Stan. Kostkæ	Utriusque sexus	M. Perdolens	. . . . .	11 Apr., 1883
Family	Ecc. Schol. Ind.	Pueri	Immac. Concept.	S. Aloysius	21 Apr., 1901
"	" " "	Puellæ	" "	S. Jo. Berchmans	" " "
Florissant	Ecc. SS. Cordis Jesu	Matronæ	Assumptio	S. Anna	24 Sept., 1887
"	" " "	Viri	Nativitas	S. Joseph	29 Sept., 1909
"	Ecc. SS. Rosarii	Juvenes	SS. Rosarium	" "	— —— 1874
"	" "	Juv. et Pueri	Immac. Concept.	" "	21 Aug., 1897
"	" "	Virgines et Puellæ	" "	S. Rosa Limana	9 Jan., 1909
"	Ecc. S. Ferdinandi	Adolescentes	" "	. . . . .	24 Apr., 1864
"	" "	Juvenes	" "	S. Aloysius	— —— 1874
Fordham	Coll. S. Joann.	"	Purificatio	" "	8 Dec., 1846
"	" "	"	"	" "	15 Dec., 1846
"	Coll. Vulgo Fordham	Pueri	Immac. Concept.	SS. Angeli	12 Jun., 1851
"	Coll. S. J.	"	Annuntiatio	S. Stanisl. Kostka	18 Sept., 1879
"	Coll. S. Joann.	"	Immac. Concept.	S. Joan. Berchmans	8 Dec., 1889
"	" "	Alumni	V. de Mercede	" " "	22 Maii, 1898

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECONDARIUS	DATA
Fordham	Ecc. Fordhamens S. J.	. . . . .	Immac. Concept.	. . . . .	1 Nov., 1865
Galway	Coll. S. J.	Juvenes	" "	. . . . .	21 Oct., 1861
"	Ecc. S. Ignatii	Utriusque sexus	" "	S. Aloysius	21 Dec., 1869
"	Coll. S. Ignatii	Alumni	" "	" "	18 Oct., 1901
Georgetown	Sac. Coll. Georgiopolit.	. . . . .	" "	. . . . .	5 Feb., 1833
"	Coll. Georgiopolit.	Juni. Convict.	" "	. . . . .	12 Feb., 1857
"	Ecc. SS. Trinitatis	Viri	" "	S. Joseph	9 Maii, 1850
"	" "	Feminæ	" "	S. Rosa Limana	" " "
"	" "	Nigri	" "	B. Petrus Claver	4 Jan., 1852
"	" "	Mauri	" "	. . . . .	4 Jul., 1852
Georgetown (Brit. Guiana)	Cathedralis	Juven. et Pueri	" "	S. Aloysius	12 Jan., 1892
"	"	Feminæ	Sept. Dolorum	S. Joseph	5 Mart., 1892
"	"	Puellæ	Immac. Concept.	S. Maria Magd.	" " "
"	Par. SS. Cordis Jesu	Mulieres	" "	S. Philumena	25 Mart., 1887
"	" " "	Adolescentulæ	" "	" "	" " "
"	Ecc. SS. Cordis Jesu	Juvenes	" "	S. Aloysius	15 Jan., 1888
"	" " "	Pueri	" "	S. Stanislaus	" " "
"	" " "	Viri	" "	SS. Cord. S. Jos.	" " "
"	" " "	Mulieres	" "	S. Philumena	" " "
"	" " "	Puellæ	" "	" "	" " "
"	" " "	Puellulæ	" "	Puer Jesu, Ang. Cust.	" " "
Glasgow	Ecc. S. Aloysii	Adolescentes	" "	S. Aloysius	21 Jun., 1887
"	" "	Puellæ	" "	" "	" " "
"	" "	Pueri	" "	" "	" " "
"	" "	Viri	V. Purissima	" "	16 Jul., 1888
"	" "	Juvenes	Bon. Consil.	S. Franc. Borgia	16 Jul., 1890
"	" "	Matronæ	" "	S. Margarita Reg.	16 Jul., 1891
"	" "	Adolescentes	Immac. Concept.	S. Aloysius	15 Aug., 1906
"	" "	Puellæ	" "	" "	" " "
"	" "	Pueri	" "	" "	" " "
"	" "	Viri	Mater Purissim.	" "	" " "

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS.	TIT. SECONDARIUS	DATA
Glasgow	Ecc. S. Aloysii	Juvenes	V. de Bono Cons.	S. Franc. Borgia	15 Aug., 1906
"	" "	Matronæ	" " "	S. Margarita Reg.	" " "
"	Ecc. S. Joseph.	Juvenes innupti	Immac. Concept.	S. Joseph	1 Nov., 1859
"	" "	Puellæ	" "	" "	" " "
"	" "	Viri	" "	" "	" " "
"	" "	Matronæ	" "	S. Anna	21 Nov., 1884
"	" "	Pueri	" "	SS. Aloysius et Columba	1 Maii, 1885
"	" "	Puellæ	" "	SS. Angeli et Aloysius	" " "
	" "	Juvenes	" "	S. Joseph	20 Jul., 1895
"	" "	"	" "	" "	15 Aug., 1906
Glymont	Ecc. S. Caroli	Nigri	" "	" "	29 Maii, 1900
"	" "	"	" "	" "	12 Jan., 1901
Grahamstown	Coll. S. Aidani	Alumni	B. M. Virgo	S. Agnes	2 Jul., 1909
Grand Coteau	Coll. S. Caroli	"	. . . . .	. . . . .	31 Maii, 1845
"	Ecc. SS. Cord. Jesu	Juvenes stud.	Regina Angelorum	. . . . .	16 Jan., 1887
"	" " "	Nigri viri	Auxil. Christ.	. . . . .	" " "
"	" " "	Nigræ Mul.	Mater Dolorum	. . . . .	" " "
"	" " "	Virgines	Immac. Concept.	S. Rosa Limana	2 Feb., 1894
Guelph	Ecc. Imm. Concept.	Pueri	Mater Gratiæ	S. Stanislaus	19 Mart., 1882
"	" "	Puellæ	" "	S. Agnes	" " "
"	" "	Viri	Immac. Concept.	S. Joseph	27 Apr., 1889
"	" "	Matronæ	Annuntiatio	S. Anna	" " "
"	" "	Viri	Immac. Concept.	S. Joseph	2 Feb., 1890
"	" "	Matronæ	" "	S. Anna	" " "
Hawthorn	Ecc. S. J.	Viri et Mulieres	" "	S. Franc. Xaver	21 Maii, 1889
Hillyard	Ecc. S. Patritii	Viri	" "	S. Patritius	1 Jan., 1908
"	" "	Mulieres	" "	S. Cæcilia	4 Jan., 1908
Holywell	Ecc. S. Winefride	. . . . .	" "	S. Winefrida	15 Aug., 1866
Jersey City	Coll. S. Petri	Alumni	" "	S. Ignatius	8 Dec., 1887
"	S. Petri	Juvenes	" "	S. Aloysius	31 Maii, 1871
"	Ecc. S. Petri	Utriusque sexus	Annuntiatio	S. Joseph	30 Apr., 1893
"	" "	Juvenes et Virgines	Immac. Concept.	S. Aloysius	" " "

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
Jersey City	Ecc. S. Petri	Pueri et Puellæ	Præsentatio	S. Aloysius	30 Apr., 1893
Kansas City	Ecc. S. Aloysii	Virgines	Immac. Concept.	S. Rosa Limana	21 Nov.,. 1886
"	" "	Viri	Assumptio	S. Joseph	8 Dec., 1887
"	" "	Matronæ	Maternitas	S. Anna	13 Nov., 1888
"	" "	Pueri	Immac. Concept.	S. Aloysius	" " "
"	" "	Puellæ	" "	S. Agnes	" " "
"	" "	Juvenes	" "	S. Aloysius	9 Apr., 1898
Kew	Coll. S. Franc. Xaver.	Alumni	" "	S. Franc. Xaver.	21 Maii, 1889
"	Ecc. D. N. de Bon. Consilio	Puellæ	" "	S. Aloysius	16 Oct., 1897
"	Ecc. SS. Cordis B. V. M.	Viri	SS. Cor V. M.	" "	1 Nov., 1879
Kingston	. . . . .	Juvenes	Immac. Concept.	" "	21 Maii, 1854
"	. . . . .	Puellæ	Bon. Auxilium	. . . . .	" " "
"	Ecc. SS. Trin.	Mulieres	Immac. Concept.	. . . . .	16 Maii, 1896
"	" "	Mulieres et Puellæ	" "	. . . . .	" " "
"	" "	Mulieres	" "	. . . . .	" " "
"	Ecc. S. Annæ	Puellæ	" "	S. Anna	19 Nov., 1905
Koserefski	Ecclesia	Viri	" "	SS. Crux (?)	25 Feb., 1893
"	"	Mulieres	" "	" " "	" " "
"	Sac. PP. S. J.	Pueri	" "	S. Aloysius	25 Sept., 1908
Leigh	Ecc. S. Joseph	"	" "	" "	2 Feb., 1882
"	" "	Adolescentes	Auxil. Christ.	SS. Joseph et Stanislaus	" " "
"	" "	Pueri	Bon. Consil.	S. Aloysius	13 Oct., 1888
"	" "	Puellæ	Regina Angel.	SS. Angel. et S. Agnes	" " "
"	" "	Adolescentes et Pueri	Immac. Concept.	S. Aloysius	" " "
"	" "	Viri	Assumptio	S. Joseph	" " "
"	" "	Pueri	Boni Consilii	S. Aloysius	15 Jun., 1908
"	" "	Puellæ	Regina Angel.	S. Agnes.	" " "
"	" "	Juvenes et Pueri	Immac. Concept.	S. Aloysius	" " "
"	" "	Viri	Assumptio	S. Joseph	" " "
Leonardtown	Paroch. S. Aloysii	Utriusque sexus	Immac. Concept.	S. Aloysius	25 Mart., 1870
"	" "	Adolescentes	Annuntiatio	S. Stanisl. Kostka	" " "
Lewiston	Ecc. S. Stanislai	Puellæ	Immac. Concept.	. . . . .	5 Mart., 1892

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
Limerick	Collegium S. J.	. . . . .	" "	. . . . .	28 Mart., 1859
"	" " "	. . . . .	" "	S. Joseph	18 Oct., 1862
"	Orat. Coll. SS. Cordis	Pueri adulti	" "	S. Ignatius	13 Apr., 1907
"	" " "	Alumni	" "	S. Aloysius	" " "
"	Ecc. S. J.	Puellæ et Mulieres	" "	S. Franc. Xaver.	" " "
Liverpool	Ecc. S. Franc. Xaver.	Viri	" "	" "	26 Jan., 1859
"	" " "	Matronæ et Puellæ	" "	" "	12 Feb., 1859
"	" " "	Feminæ	" "	S. Cæcilia	12 Jun., 1897
"	" " "	"	" "	" "	15 Jun., 1906
"	" " "	Juvenculæ	Regina Angelor.	S. Michæl	11 Dec., 1908
London	Ecc. Farm Street	Juvenes	Immac. Concept.	. . . . .	26 Nov., 1857
Los Gatos	Ecc. Imm. Concept.	Matronæ	" "	S. Anna	16 Dec., 1900
"	" " "	Puellæ	" "	S. Agnes	" " "
"	" " "	Viri	Assumptio	S. Joseph	20 Jul., 1901
Malgretout	Ecc. B. M. V. Annuntiatæ	"	Annuntiatio	" "	2 Apr., 1888
"	" " "	Mulieres	Mater Dolor.	. . . . .	" " "
"	" " "	Puellæ	Immac. Concept.	S. Philumena	" " "
"	" " "	Viri	" "	SS. Sacramentum	" " "
Manchester	Ecc. SS. Nom. Jesu	Pueri	" "	S. Aloysius	19 Mart., 1887
"	" " "	"	" "	. . . . .	11 Mart., 1906
"	" " "	Matronæ	B. V. a Strada	S. Anna	" " "
Mankato	Ecc. SS. Pet. et Paul.	Mulieres	Purificatio	. . . . .	2 Feb., 1876
"	" " "	Puellæ	Immac. Concept.	. . . . .	15 Aug., 1876
"	" " "	Juvenes	Assumptio	. . . . .	4 Feb., 1877
"	" " "	Viri	Immac. Concept.	S. Joseph	12 Dec., 1906
Milwaukee	Coll. Marquette	Pueri	" "	S. Aloysius	25 Dec., 1882
"	" "	Pueri Alumn. Jun.	" "	S. Stanislaus	18 Dec., 1908
"	Ecc. SS. Nom. Jesu	Viri	" "	S. Joseph	8 Dec., 1896
"	" " "	Matronæ	Maternitas	S. Anna	" " "
"	" " "	Juvenes	Immac. Concept.	S. Stanislaus	" " "
"	" " "	Virgines	Assumptio	S. Rosa Limana	" " "
Missoula	Ecc. S. Fr. Xaver.	Juvenes utriusque sex.	Immac. Concept.	S. Jo. Berchmans	29 Maii, 1897

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
Missoula	Ecc. S. Fr. Xaver	Viri et Juvenes	Immac. Concept.	S. Fr. Xaver.	8 Dec., 1908
"	" "	Pueri	Annuntiatio	SS. Angeli	" " "
"	" "	Puellæ	"	"	" " "
Mobile	Ecc. S. Joseph	Utriusque sex.	Immac. Concept.	S. Jo. Berchmans	27 Apr., 1888
Montreal	Coll. Stæ. Mariæ	Juvenes	" "	. . . . .	15 Dec., 1849
"	Coll. S. J.	"	Regina Angelor	. . . . .	27 Maii, 1850
"	Conv. S. J.	Juv. Stud. Maj. Exter.	Immac. Concept.	. . . . .	13 Jun., 1860
"	" "	Min. Extern.	SS. Cor. Jesu	. . . . .	" " "
"	" "	Juv. Stud.	Regina Angelorum	. . . . .	" " "
"	" "	Juv. Urbani	Immac. Concept.	. . . . .	" " "
"	Coll. Stæ. Mariæ	Alumni	Purificatio	S. Stanislaus	2 Feb., 1868
"	" "	Viri	Immac. Concept.	S. Joseph	1 Oct., 1886
"	" "	Juvenes	Assumptio	S. Stanislaus	25 Nov., 1888
"	Coll. Loyola	Juv. Studiosi	Immac. Concept.	S. Aloysius	3 Jun., 1899
"	Ecc. S. J.	Juv. Externi	" "	" "	2 Feb., 1868
"	" "	Puellæ	" "	. . . . .	" " "
"	Apud PP. S. J.	Homines	" "	S. Aloysius	3 Jan., 1879
"	Ecc. Imm. Conc.	Matronæ	Annuntiatio	S. Anna	21 Nov., 1896
"	" "	Filiæ Mariæ	Immac. Concept.	B. Mariana a Jesu	24 Oct., 1896
"	" "	Viri et Juv.	Purificatio	S. Joseph	25 Feb., 1899
"	" "	Juvenes	Præsentatio	SS. Cor Jesu	13 Feb., 1904
"	" "	"	Assumptio	S. Aloysius	12 Feb., 1909
Mt. St. Mary's	Collegii S. J.	Alumni	Patrocinium B. M. V.	. . . . .	1 Dec., 1844
"	Ecc. Miss. S. J.	Utriusque sexus	Immac. Concept.	S. Joseph	13 Feb., 1886
"	" "	Pueri et Puellæ	" "	SS. Angeli	" " "
"	" "	Pueri	" "	SS. Sacrament	12 Feb., 1886
"	" "	Puellæ	" "	S. Aloysius	" " "
New Amsterdam	Ecc. Ascensionis	Mulieres et Puellæ	" "	. . . . .	22 Oct., 1909
New Orleans	Coll. Imm. Conc.	Pueri	Annuntiatio	S. Stanislaus	21 Jun., 1891
"	Coll. Imm. Conc.	Alumni	Immac. Concept.	S. Ignatius	3 Feb., 1906
"	Ecc. Imm. Conc.	Viri	Puriss. Cor Mar.	. . . . .	17 Sept., 1865
"	" "	Puellæ	Immac. Concept.	S. Joseph	12 Jul., 1907

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
New Orleans	Ecc. SS. Nominis Jesu	Puellæ	Immac. Concept.	S. Jo. Berchmans	25 Dec., 1900
New York	Coll. S. Fr. Xaver.	Juvenes	" "	. . . . .	1 Maii, 1851
"	" " "	Viri	" "	. . . . .	8 Dec., 1863
"	" " "	Pueri Alumni	Purificatio	S. Stanislaus	2 Feb., 1868
"	" " "	Pueri	Annuntiatio	. . . . .	8 Sept., 1870
"	Coll. S. J.	Juvenes	Immac. Concept.	S. Thomas Aquin.	10 Dec., 1873
"	Ecc. S. Fr. Xaver.	Viri	" "	. . . . .	11 Jun., 1857
"	Paroch. S. Fr. Xaver.	Juvenes	" "	S. Joseph	16 Maii, 1858
"	Ecc. S. Fr. Xaver.	Pueri Schol. Paroch.	Patrocinium B. V. M.	. . . . .	24 Oct., 1867
"	" " "	Puellæ Sch. Paroch.	" "	. . . . .	" " "
"	" " "	Viri et Mul.	. . . . .	SS. Aloys. et Rosa	17 Jul., 1883
"	" " "	Pueri et Puellæ	Purificatio	SS. Stanislaus et Agnes	19 Jul., 1883
"	" " "	Pueri	"	S. Joseph	20 Maii, 1899
"	" " "	Mulieres	Immac. Concept.	S. Monica	25 Jul., 1903
"	" " "	Feminæ innuptæ	" "	. . . . .	26 Feb., 1909
"	Ecc. B. V. M. Lauretan.	Pueri	Annuntiatio	S. Aloysius	2 Feb., 1900
"	" " "	Puellæ	"	SS. Angeli	" " "
"	" " "	Virgines	"	S. Lucia	" " "
"	" " "	Utriusque sexus	SS. Rosar. Pompei	S. Agnes	8 Dec., 1904
"	Schola S. Ignatii	Discipuli	Immac. Concept.	S. Ignatius	21 Nov., 1903
"	" "	"	" "	S. Stanislaus	" " "
"	Ecc. S. Laurentii	Mulieres	Purificatio	. . . . .	8 Sept., 1866
"	" "	Adolescentes	Nativitas	S. Aloysius	" " "
"	" "	Puellæ	Immac. Concept.	. . . . .	" " "
"	" "	Pueri	" "	SS. Angeli	 1873
"	" "	Viri	" "	" "	4 Jul., 1880
"	" "	Puellæ	" "	B. Maria Anna de Paredes	5 Aug., 1890
"	" "	Viri	" "	S. Joseph	2 Feb., 1894
"	Ecc. S. Ignatii	Pueri	Purificatio	S. Jo. Berchmans	16 Maii, 1896
"	Insul. Randall.	Puellæ	Immac. Concept.	S. Rosa Limana	25 Mart., 1873
"	" "	Juvenes	" "	S. Aloysius	3 Sept., 1872
"	Sac. Carcerum Randall's	Matres famil.	De Mercede	S. Joseph	16 Maii, 1896

LOCUS.	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
New York	Sac. Carcerum Randall's	Feminæ	Immac. Concept.	S. Agnes	16 Maii, 1896
North Sidney	Ecc. SS. Cordis Jesu	Mulieres	Annuntiatio	S. Joseph	8 Sept., 1904
"	" " "	Puellæ	"	S. Jo. Berchmans	" " "
"	Ecc. B. Mariæ V.	Viri	Immac. Concept.	S. Joseph	8 Sept., 1893
"	" " "	Mulieres	" "	S. Anna	" " "
North Yakima	Ecc. S. Joseph	Juvenes	" "	S. Joseph	8 Sept., 1890
Norwood	Ecc. S. Ignatii	Utriusq. sex.	" "	. . . . .	16 Jun., 1896
"	" "	Virgines	" "	S. Aloysius	16 Oct., 1897
"	" "	Viri et Juv.	Annuntiatio	S. Joseph	" " "
"	" "	Pueri	Immac. Concept.	S. Tarcisius	25 Mart., 1905
Old Harbor	Ecc. SS. Cordis	Pueri et Puellæ	Assumptio	S. Aloysius	15 Jun., 1906
Omaha	Creighton College	Alumni	Immac. Concept.	" "	 1830
"	Ecc. S. Joannis	Viri	" "	S. Joannes Ap.	24 Oct., 1891
"	" "	Matronæ	" "	S. Anna	9 Oct., 1897
"	" "	Virgines	" "	S. Aloysius	" " "
"	" "	Pueri	" "	S. Stanislaus	" " "
"	" "	Puellæ	" "	S. Agnes	" " "
Orange Walk	Ecc. Imm. Conc.	Matronæ	" "	S. Anna	13 Oct., 1901
"	" " "	Virgines	" "	S. Rosa	" " "
"	" " "	Pueri	" "	S. Aloysius	" " "
"	" " "	Puellæ	" "	S. Agnes	" " "
"	" " "	Viri	" "	S. Joseph	8 Sept., 1905
Oxford	Ecc. S. Aloysii	Adolescentes	Assumptio	S. Aloysius	2 Jul., 1884
"	" "	Pueri	Annuntiatio	S. Stanislaus	15 Dec., 1893
"	" "	Puellæ	Immac. Concept.	S. Philumena	11 Maii, 1895
"	" "	Viri	" "	S. Aloysius	8 Dec., 1904
"	" "	"	" "	" "	4 Nov., 1906
"	" "	Puellæ	S. Familiæ	S. Philomena	" " "
Pathhead	Sac. Missionis	"	Immac. Concept.	S. Aloysius	25 Mart., 1885
Pendleton	Ecc. S. Mariæ	Viri	" "	S. Joseph	23 Nov., 1906
"	" "	Pueri	Puriss. Cor. Mar.	S. Stanislaus	" " "
"	" "	Matronæ	Maternitas	S. Anna	" " "

LOCUS.	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
Pendleton	Ecc. S. Mariæ	Puell. Senior.	Assumptio	S. Aloysius	23 Nov., 1906
"	" "	Puell. Junior.	Puriss. Cor. Mar.	S. Stanislaus	" " "
Philadelphia	Sac. Coll. S. Joseph	Adolesc. litt. Stud.	Immac. Concept.	S. Aloysius	16 Dec., 1851
"	Coll. S. Joseph	Studiosi	" "	S. Stanislaus	8 Dec., 1889
"	Ecc. SS. Nom. Jesu	Utriusque sexus	" "	SS. Angeli Cust.	30 Oct., 1888
"	" " "	Mariti	Assumptio	S. Franc. Borgia	2 Feb., 1894
"	" " "	Nuptæ	Purificatio	S. Anna	" " "
"	" " "	Pueri et Puellæ	Præsentatio	S. Jo. Berchmans	" " "
"	" " "	Virgines	Annuntiatio	S. Teresia	" " "
"	Ecc. S. Joseph	Feminæ	De Mercede	S. Joseph	1 Jan., 1891
Pomfret	" "	Juv. Albi	Immac. Concept.	S. Joannes	29 Maii, 1900
"	" "	" "	" "	S. Joannes Ev.	12 Jan., 1901
Portico	Ecc. Auxil. Christi.	Puellæ	" "	S. Aloysius	29 Nov., 1885
"	" " "	Pueri	Assumptio	S. Stanislaus	21 Nov., 1893
"	" " "	"	" "	" "	15 Jun., 1906
"	" " "	Puellæ	Immac. Concept.	S. Aloysius	" " "
Poughkeepsie	Sac. B. Mariæ V.	Utriusque sexus	" "	" "	19 Sept., 1909
"	Sac. S. Josephi	" "	Annuntiatio	S. Joseph	" " "
Prairie-du-Chien	Coll. SS. Cordis	Pueri Alumni	Immac. Concept.	S. Aloysius	28 Feb., 1908
Prescot	Ecc. Imm. Conc. et S. Joseph	Adolescentuli	" "	S. Joseph	24 Mart., 1883
"	" " "	Pueri	" "	S. Aloysius	" " "
"	" " "	Feminæ	" "	" "	" " "
"	" " "	Puellæ	" "	S. Agnes	" " "
"	" " "	Mul. Nuptæ	Dei Mater	S. Anna	10 Jun., 1904
"	" " "	" "	" "	" "	15 Jun., 1606
Preston	Ecc. S. Ignatii	Juv. et Pueri	Immac. Concept.	S. Aloysius	24 Jan., 1867
"	" "	Viri	B. M. V.	SS. Joseph et Ignatius	13 Nov., 1884
"	Ecc. S. Mariæ	Puellæ	Immac. Concept.	S. Teresia	11 Mart., 1906
"	" "	"	" "	S. Agnes	" " "
"	" "	Juvenes	De Perpet. Succur.	S. Aloysius	" " "
"	. . . . .	Viri	Patrocinium B. V.	SS. Joseph et Wilfridus	1 Dec., 1844
"	. . . . .	Feminæ	" "	S. Joseph	" " "

LOCUS.	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
Preston	. . . . .	Pueri	Patrocinium B. V.	SS. Joseph et Aloysius	1 Dec., 1844
"	Ecc. S. Wilfridi	. . . . .	Immac. Concept.	S. Aloysius	3 Maii, 1864
"	" "	Puellæ	" "	S. Agnes	15 Jun., 1865
"	" "	Pueri et viri	" "	S. Aloysius	15 Sept., 1901
"	" "	Pueri	" "	" "	18 Feb., 1905
"	" "	Viri	" "	" "	15 Jun., 1906
"	" "	Pueri	" "	" "	" " "
"	Ecc. S. Walburgis	Viri	" "	S. Joseph	15 Jun., 1865
"	" "	Pueri	" "	S. Aloysius	" " "
"	" "	Matronæ	" "	S. Walburges	" " "
"	" "	Puellæ	" "	" "	" " "
Pueblo	Ecc. S. Patritii	Juvenes	Assumptio	S. Aloysius	4 Jun., 1888
"	" "	Matres Famil.	Annuntiatio	S. Monica	" " "
"	" "	Puellæ	Immac. Concept.	S. Agnes	" " "
"	" "	Viri	" "	S. Patritius	8 Maii, 1893
"	" "	Pueri	B. M. V. a Strada	SS. Aloys. et Jo. Berch.	6 Jan., 1902
"	" "	Feminæ	Annuntiatio	S. Monica	" " "
"	" "	Puellæ	Immac. Concept.	S. Catharina	" " "
"	" "	Puellulæ	Mater Dei	S. Cæcilia	" " "
Quebec	Ecc. Dominæ Nostr.	Juvenes	Immac. Concept.	S. Joseph	19 Mart., 1873
"	" " "	Puellæ	Visitatio	SS. Angeli	2 Oct., 1873
"	Ecc. B. M. V. a Strada	Viri	B. M. V. a Strada	S. Stanislaus	1 Jan., 1898
"	" " "	Puellæ	Immac. Concept.	B. M. Anna de Paredes	15 Oct., 1909
Rhyl	Ecc. S. Mariæ	Matronæ et Puellæ	" "	S. Winifrida	29 Jun., 1867
"	" "	Viri	" "	S. Joseph	11 Mart., 1899
"	" "	Puellæ	Assumptio	S. Aloysius	" " "
"	Ecc. Assumptionis	"	Immac. Concept.	" "	14 Feb., 1908
Richmond	Sac. D. N. Dei Genitricis	Puellæ et Feminæ	" "	S. Stanislaus	16 Oct., 1897
Roehampton	Ecc. S. Joseph	Juvenes	" "	S. Aloysius	16 Maii, 1896
"	" "	Puellæ	" "	S. Agnes	" " "
"	" "	"	Boni Consilii	S. Joseph	6 Maii, 1905
"	" "	Juvenes	Immac. Concept.	S. Aloysius	" " 1906

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
Roehampton	Ecc. S. Joseph	Juvenes	Immac. Concept.	S. Agnes	6 Maii, 1906
"	" "	Viri	" "	S. Ignatius	11 Apr., 1909
"	" "	Puellæ et Mulieres	" "	S. Teresia	" " "
Rosebud	Miss. S. Franc.	Pueri Ind.	" "	S. Aloysius	8 Dec., 1894
"	" "	Puellæ Ind.	" "	S. Rosa Limana	" " "
St. Asaph	Ecc. S. Winefridæ	Viri et Pueri	" "	S. Aloysius	16 Jul., 1884
"	" "	Matronæ et Puellæ	" "	S. Winefrida	" " "
St. Beuno's	Ecc. annexa Coll. S. Bennonis	Puellæ	" "	" "	12 Jul., 1866
St. Boniface	Collegium	Pueri	Regina Angelor.	S. Stanislaus	23 Jan., 1886
"	Sac. Collegii	Juvenes Stud.	Purificatio	S. Aloysius	21 Dec., 1907
St. Charles	Ecc. S. Caroli	Feminæ	Immac. Concept.	SS. Joseph et Carolus	19 Mart., 1871
"	" "	Pueri	Nativitas	S. Aloysius	8 Dec., 1883
"	" "	Puellæ	Purificatio	SS. Angeli Cust.	" " "
"	" "	Patres fam.	SS. Rosarium	S. Joseph	16 Jun., 1893
"	" "	Matres fam.	B. Matr. J. C.	S. Anna	" " "
"	" "	Juvenes	Patrocinium	S. Aloysius	" " "
"	" "	Virgines	Immac. Concept.	S. Agnes	" " "
"	" "	Pueri	Assumptio	S. Jo. Berchmans	" " "
"	" "	Puellæ	Præsentatio	SS. Angeli	" " "
St. George's Isl'd.	Ecc. S. Fr. Xaver.	Utriusque sexus	Immac. Concept.	St. Franc. Xaver.	11 Mart., 1905
St. Helen's	Ecc. S. J.	. . . . .	" "	S. Joseph	26 Jan., 1859
"	Ecc. S. Crucis	Viri et Pueri	" "	S. Aloysius	11 Sept., 1891
"	" "	" "	" "	" "	15 Jun., 1906
"	Ecc. S. Mariæ	Viri	Assumptio	S. Joseph	14 Apr., 1894
"	" "	Matronæ	Sept. Dolor.	S. Anna	" " "
"	" "	Adolescentulæ	Boni Consilii	S. Agnes	" " "
"	" "	Pueri	Immac. Concept.	S. Aloysius	" " "
"	" "	Puellæ	De Perpet. Auxil.	SS. Angeli	" " "
"	" "	Viri	Assumptio	Patroc. S. Joseph	5 Jun., 1900
"	" "	Pueri	Immac. Concept.	S. Aloysius	" " "
"	" "	Matronæ	Septem Dolor.	S. Anna	" " "
"	" "	Puellæ	Boni Consilii	S. Agnes	" " "

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
St. Helen's	Ecc. S. Mariæ	Puellæ	Perp. Succurs.	SS. Angeli	5 Jun., 1900
St. Inigo	Ecc. S. Ignatii	Parochiales	Assumptio	S. Joseph	25 Feb., 1895
St. Louis	Orat. Colleg.	Pueri Alumni Junior.	Immac. Concept.	S. Stanislaus	8 Dec., 1904
"	Ecc. S. Elizabethæ	Viri et Juv.	Assumptio	S. Joseph	19 Feb., 1898
"	" "	Matronæ	Genitrix Dei	S. Anna	" " "
"	" "	Virgines	SS. Nom. Mariæ	S. Cæcelia	" " "
"	" "	Pueri et Puellæ	Auxilium Christ.	S. Aloysius	" " "
"	Ecc. S. Fr. Xaver.	Juvenes	Puriss. Cor Mar.	. . . . .	31 Jul., 1850
"	" " "	Puellæ	Auxilium Christ.	. . . . .	" " "
"	" " "	Juvenes	Assumptio	. . . . .	10 Jul., 1861
"	" " "	Puellæ	Auxilio Christ.	. . . . .	" " "
"	" " "	Viri	Assumptio	S. Joseph	20 Nov., 1870
"	" " "	Pueri	Immac. Concept.	S. Aloysius	10 Oct., 1882
"	" " "	Puellæ	" "	S. Stanislaus	" " "
"	" " "	Virgines	Assumptio	S. Agnes	21 Jun., 1889
"	" " "	Pueri	Immac. Concept.	S. Aloysius	13 Apr., 1901
"	" " "	Puellæ	" "	S. Cæcilia	" " "
"	Ecc. S. Joseph	. . . . .	" "	. . . . .	26 Jan., 1859
"	" "	Juvenes Majores	Assumptio	S. Joseph	1 Jul., 1869
"	" "	Juniores Min.	" "	" " "	" " "
"	" "	Matronæ	Nativitas	S. Anna	3 Jan., 1886
"	Orat. Acad. Gonzag.	Pueri Alumni	Immac. Concept.	S. Stanislaus	24 Sept., 1909
St. Mary's	Collegium	Pueri	Annuntiatio	" "	25 Oct., 1902
"	. . . . .	Juvenes	Immac. Concept.	S. Aloysius	25 Jan., 1872
"	. . . . .	Mulieres	" "	" "	" " "
"	. . . . .	Viri	" "	S. Joseph	21 Jun., 1885
"	. . . . .	Matronæ	Purificatio	S. Anna	" " "
"	. . . . .	Pueri	Annuntiatio	S. Aloysius	" " "
"	. . . . .	Puellæ	Assumptio	S. Catharina	" " "
"	. . . . .	Puellulæ	Annuntiatio	S. Agnes	" " "
St. Thomas	Ecc. S. Thomæ	Parochiales	Immac. Concept.	SS. Thomas et Aloysius	10 Dec., 1878
San Francisco	Coll. S. J.	Adolescentes	" "	. . . . .	15 Feb., 1859

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
San Francisco	Ecc. S. Ignatii	Viri	Immac. Concept.	. . . . .	26 Sept,, 1862
"	" "	Mulieres	" "	. . . . .	" " "
Santa Clara	Coll. et Conv. S. J.	Alumni	" "	. . . . .	20 Aug., 1859
"	Ecc. S. Claræ	Filiæ Mariæ	Filiorum Mariæ	S. Aloysius	16 Apr., 1871
San José	Ecc. St. Mariæ	Mulieres	Immac. Concept.	" "	1 Mart., 1895
"	" "	Viri et Juvenes	" "	S. Joseph	20 Oct., 1895
"	" "	Juvenes utriusq. sex.	" "	S. Aloysius	" " "
"	Paroch. San José	Puellæ	" "	S. Joseph	9 Apr., 1893
Sault-Ste-Marie	Ecc. SS. Nom. Jesu	Juvenes	Mater gratiæ	S. Stanislaus	13 Nov., 1881
"	Parochia	Pueri et Puellæ	Regina Angelor.	SS. Angeli	20 Maii, 1887
"	"	Puellæ	Immac. Concept.	S. Aloysius	" " "
"	Ecc. S. Mariæ	Matronæ	Assumptio	S. Anna	1 Jan., 1895
"	" "	Juvenes	Præsentatio	S. Stanislaus	" " "
Seattle	Sac. PP. S. J.	Alumni	Immac. Concept.	S. Aloysius	25 Mart., 1905
"	Ecc. S. J.	Viri	" "	S. Joseph	28 Maii, 1893
"	" "	Innuptæ	" "	" "	" " "
"	" "	Pueri et Puellæ	" "	" "	" " "
"	Ecc. Im. Conc.	Viri	" "	S. Joachim	2 Mart., 1907
"	" "	Matronæ	" "	S. Elizabeth	" " "
"	" "	Juvenes Nob.	" "	S. Jo. Berchmans	29 Sept., 1907
"	" "	Puellæ Innuptæ	" "	S. Aloysius	" " "
Selma	. . . . .	Filiæ Mariæ	" "	. . . . .	2 Mart., 1883
Sevenhill	. . . . .	Juvenes	Annuntiatio	. . . . .	26 Jan., 1859
"	Ecc. S. Aloysii	Utriusque sexus	"	. . . . .	16 Jun., 1896
S. Wimbledon	Ecc. S. Winifridæ	Viri	Immac. Concept.	S. Joseph	17 Nov., 1907
"	" "	Pueri	" "	S. Stanislaus	" " "
"	" "	Juvenculæ	" "	S. Winefrida	" " "
"	" "	Puellæ	" "	S. Agnes	" " "
Spanish Town	Ecc. S. Joseph	Juvenes	" "	S. Joseph	22 Maii, 1898
"	" "	Pueri	" "	S. Aloysius	" " "
Spokane	Ecc. S. Aloysii	Utriusque sexus	" "	S. Anna	10 Oct., 1893
"	" "	Viri	" "	S. Joseph	19 Nov., 1904

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS	DATA
Spokane	Ecc. S. Aloysii	Mulieres	Immac. Concept.	S. Anna	19 Nov., 1904
"	" "	Juvenes	" "	S. Aloysius	" " "
Spring Hill	Coll. PP. S. J.	Alumni	Regina Angelor.	SS. Angeli	24 Mart., 1852
Stamford Hill	Ecc. S. Ignatii	Puellæ	Immac. Concept.	S. Ignatius	14 Apr., 1895
"	Coll. S. Ignatii	Pueri	" "	" "	18 Dec., 1896
"	" "	"	" "	S. Aloysius	" " "
"	Ecc. S. Ignatii	Viri	Auxil. Christ.	S. Ignatius	12 Jul., 1902
"	" "	Puellæ	Immac. Concept.	" "	11 Mart., 1906
"	" "	Pueri	" "	" "	" " "
"	" "	"	" "	S. Aloysius	" " "
"	" "	Viri	Auxil. Christ.	S. Ignatius	" " "
Stann Creek	Ecc. SS. Cordis Jesu	Puellæ	Immac. Concept.	S. Agnes	4 Jun., 1904
Stonyhurst	Coll. S. J.	. . . . .	Annuntiatio	. . . . .	19 Apr., 1820
"	. . . . .	. . . . .	Assumptio	. . . . .	21 Feb., 1821
"	. . . . .	Convictores	"	. . . . .	13 Aug., 1829
"	Ecc. S. Petri	Adolescentes	Immac. Concept.	S. Joseph	19 Mart., 1883
"	" "	Pueri	Præsentatio	S. Aloysius	" " "
"	" "	Puellæ	Assumptio	S. Agnes	" " "
Sydney	Coll. S. Aloysii	Juven. stud.	Immac. Concept.	S. Aloysius	21 Maii, 1889
Tampa	Ecc. SS. Cordis Jesu	Alumni	Assumptio	S. Jo. Berchmans	5 Jnl., 1907
"	" " "	Viri	Annuntiatio	S. Ignatius	" " "
"	" " "	Matronæ	B. V. Coronata	S. Fr. Xaver.	" " "
"	" " "	Puellæ	Immac. Concept.	S. Aloysius	" " "
The Ridge	Ecc. S. Michaelis	Utriusque sexus	" "	S. Michæl	11 Mart., 1905
"	Ecc. S. Petri Claver	" "	" "	B. Petrus Claver	" " "
Trinidad	Ecc. SS. Trinitatis	Mulieres Nob.	" "	S. Joseph	8 Sept., 1889
"	" "	Puellulæ	Præsentatio	" "	" " "
"	" "	Viri	SS. Rosarium	" "	8 Maii, 1893
Tullabeg	Coll. S. J.	Alumni	Immac. Concept.	. . . . .	22 Nov., 1854
Wakefield	Ecc. S. Augustini	Young Men's Society	" "	. . . . .	13 Nov., 1863
"	" "	Children of Mary	" "	. . . . .	" " "
"	" "	. . . . .	Assumptio	Immac. Concept.	7 Feb., 1864

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS.	TIT. SECUNDARIUS	DATA
Wakefield	Ecc. S. Augustini	Pueri	Immac. Concept.	S. Aloysius	15 Jun., 1906
Ward's Island	Ecc. S. Josephi	Mulieres	" "	S. Joseph	11 Apr., 1909
Wardour Castle	. . . . .	Puellæ	" "	S. Anna	6 Jan., 1884
"	. . . . .	Adolescentes	Regina SS. Omn.	S. Ignatius	" " "
Washington	Coll. S. J.	Scholares Maj.	Immac. Concept.	S. Aloysius	11 Jan., 1854
"	" "	" "	" "	" "	11 Jan., 1855
"	" "	" "	" "	" "	18 Apr., 1855
"	" "	Schol. Min	Regina Angelor.	S. Stanislaus	" " "
"	Coll. Gonzag.	Juv. Studiosi	Immac. Concept.	SS. Angeli Cust.	1 Mart., 1895
"	. . . . .	Viri	Assumptio	S. Aloysius	30 Jan., 1843
"	. . . . .	Mulieres	Annuntiatio	S. Rosa Limana	" " "
"	. . . . .	Pueri	Immac. Concept.	S. Stanislaus	" " "
"	. . . . .	Puellæ	Nativitas	S. Agnes	" " "
"	. . . . .	Nigri utriusque sexus	Purificatio	S. Benedictus Phil.	" " "
"	Ecc. S. Aloysii	Viri et Juv.	Immac. Concept.	S. Aloysius	21 Jan., 1861
"	" "	Feminæ et Puellæ	" "	" "	" " "
"	" "	Nigri viri et Feminæ	" "	B. Petrus Claver	" " "
"	" "	Utriusque sexus	" "	S. Aloysius	1 Jan., 1891
White Marsh	. . . . .	Parochiani	" "	S. Anna	22 Feb., 1882
Wigan	Paroch. S. Joannis	Pueri	" "	S. Aloysius	20 Maii, 1859
"	" "	Puellæ	" "	" "	" " "
"	Ecc. S. Joannis	Viri	" "	S. Joannes Ev.	20 Apr., 1901
"	" "	"	" "	" "	15 Jun., 1906
"	" "	Puellæ	" "	S. Agnes	15 Mart., 1907
Wikwemikong	Miss. S. Crusis	Juvenes	" "	S. Michæl	1 Jun., 1851
"	" "	Puellæ	" "	" "	" " "
"	" "	Viri	" "	Purificatio	22 Oct., 1865
"	" "	Mulieres	" "	"	" " "
"	" "	Juvenes	" "	"	" " "
Wimbledon	Coll. SS. Cordis	"	Visitatio	S. Aloysius	6 Maii, 1906
"	Ecc. SS. Cordis	Pueri	Immac. Concept.	" "	24 Oct., 1887
"	" "	Puellæ	" "	S. Agnes	" " "

LOCUS	ECC. SACELL. ETC.	GEN. PERS.	TIT. PRIMARIUS	TIT. SECUNDARIUS.	DATA
Wimbledon	Ecc. SS. Cordis	Viri et Pueri	Immac. Concept.	S. Aloysius	13 Apr., 1888
"	" "	Feminæ et Puellæ	" "	S. Agnes	" " "
"	" "	Juvenes	Visitatio	S. Aloysius	14 Apr., 1895
"	" "	Puellæ	"	S. Agnes	12 Mart., 1897
"	" "	Pueri	Immac. Concept.	S. Aloysius	6 Maii, 1906
"	" "	Puellæ	" "	S. Agnes	" " "
"	" "	Viri et Pueri	" "	S. Aloysius	" " "
"	" "	Feminæ et Puellæ	" "	S. Agnes	" " "
"	" "	Puellæ	Visitatio	" "	" " "
Woodstock	Coll. S. J.	Utriusque sexus	Immac. Concept.	S. Joseph	23 Apr., 1879
"	Ecc. S. Alph. Rod.	Utriusq. sex. nigritæ	" "	S. Petrus Clever	25 Dec., 1888
"	" " "	Utriusque sexus	" "	S. Jo. Berchmans	" " "
Worcester	Conv. S. J.	Alumni	" "	. . . . .	4 Maii, 1847
"	Coll. S. Crusis	Discipuli	" "	S. Aloysius	1 Maii, 1904
"	" "	"	" "	SS. Angeli	" " "
"	" "	"	" "	S. Stanislaus	" " "
Yakima	. . . . .	Filiæ Mariæ	. . . . .	. . . . .	5 Apr., 1885
Yarmouth	Ecc. S. Mariæ	Viri et Juvenes	Annuntiatio	S. Ign. et BB. Angl. S. J.	16 Jun., 1888
"	"	Viri	"	S. Ig. et BB. MM. Ang. S. J.	4 Nov., 1906